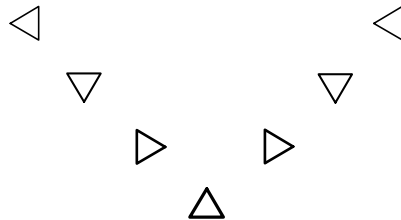


# **HOMOEOPATHY IN REFLEXIVE PERSPECTIVE**

**APPLYING 'THEORY OF PROCESS'  
FROM ARTHUR YOUNG**

**VOLUME I**



**ON PATTERNS  
IN PERSONALITY PICTURES  
IN HOMOEOPATHIC MATERIA MEDICA**

**WITH LINKS TO THE IDEAS FROM JAN SCHOLTEN,  
RAJAN SANKARAN,  
JUNGIAN 'TYPOLOGY', THE ZODIAC,  
PERSONALITY PSYCHOLOGY IN GENERAL;  
LINKS TO KNOWN MATERIA MEDICA**

**FRANS MAAN, MD**

# **HOMOEOPATHY IN REFLEXIVE PERSPECTIVE**

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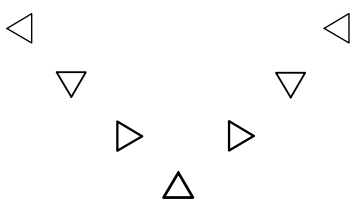
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Dare to be innocent.



## A NOTE TO THE READER

This book represents a new, connecting approach to homoeopathy. Connections will be made between Theory of Process from Arthur Young, Jungian psychology, the zodiac, personality psychology in general and personality pictures in homoeopathic materia medica. They will be used to refine Jan Scholten's metaphor about the periodic table, and to extend it to remedies derived from the molecular, the plant, the animal kingdom and the nosodes. The following books have been the biggest help to me, and they may be to you. The most profitable way to read this book may be in combination with them and the books central to the ideas presented. In itself this book contains enough to be of immediate practical use.

On Jung:

Edward C. Whitmont; 'The Symbolic Quest. Basic Concepts of Analytical Psychology.' An overview of Jungian psychology.

C.G. Jung; 'Psychological Types.' An adequate summary of the 'types' can be found in Whitmont.

Jung's own descriptions of his 'types' can be downloaded from <http://www.yorku.ca/dept/psych/classics/Jung/types.htm>

A relatively short, simple, but straightforward overview of Jungian psychology can be found in 'A Primer of Jungian Psychology' by Calvin S. Hall and Vernon J. Nordby.

On personality psychology in general:

Carver and Scheier; 'Perspectives on Personality.' - An overview. Used as a single main reference in chapter 16, to offer readers a short-cut to remedy some possible lacks in familiarity with personality psychology.

On astrology / the zodiac:

Jeff Green; 'Pluto, the evolutionary journey of the soul.' Although focused on Pluto in the houses and signs, it is the best I know of, with regard to the psychological dynamics in the zodiacal signs.

See also the bibliography.

Central to the ideas presented in this book:

Arthur Young; 'The Reflexive Universe.' (referred to as 'RU').

Arthur Young; 'The Geometry of Meaning.' (referred to as 'GM').

Jan Scholten; 'Homoeopathy and Minerals.' ('HM')

Jan Scholten; 'Homoeopathy and the Elements.' ('HE')

Homoeopathic Materia Medica, of which I like best Timothy F. Allen; 'The Encyclopaedia of Pure Materia Medica' (12 vols.; condensed in 'Handbook of Materia Medica and Therapeutics').

The work of Arthur Young is being continued by the Anodos Foundation. Information is available at <http://www.arthuryoung.com>

Many excerpts are available.

## FOREWORD BY JAN SCHOLTEN

This book is an important one. Why? Because it builds bridges between different sciences, between medicine, homeopathy, psychology, physics and even a 'science' like astrology. In this era of specialisation and sub-specialisation this is a rarity. It reminds one of the idea of the 'Homo Universalis'. And that is a bit old fashioned.

But on second thought it is less weird, because all those sciences are about people, about humans. And it must be the case that those sciences lead to the same knowledge. When different sciences such as psychology, medicine, homeopathy and astrology are talking about how people are structured internally, psychologically, they must be talking about the same. Insofar as these different sciences are correct, they must have discovered the same patterns and truth. It cannot be the case that they discover contradicting facts, even though they may be paradoxical. Frans Maan has a vast knowledge of many of those theories. Above that he is so open-minded that he didn't discard the more debatable theories such as astrology and the theory of Young. But he tried them and followed his own positive experience with them.

We are lucky that these sciences have developed to the extend that comparing starts to become possible. It is only the last decades that psychology has developed evidence based classification of states, traits and diseases. It is only a few years ago that I discovered the pattern and classification of homeopathic remedies in the mineral kingdom. Young developed his theory a few decades earlier. It is the merit of Frans Maan to have discovered the similarities in the patterns of classification in these, at first sight, completely different sciences.

An important aspect of this book is the theme of recurrence of patterns. The word 'reflexive' in the title is expressing that. It means that patterns recur on different levels, in the big and the small. It is as it is with clouds: the pattern of the whole sky of clouds is found also in the pattern of a small cloud. In chaos theory one uses the word 'fractal' for this principle. In the old hermetic traditions it was expressed as 'As above, so below'.

The reader can get the impression of an 'esoteric book' with the connections with astrology, numerology, alchemy and Jung's psychology... One could call it a weakness of this book. But I regard it as its strength. We encounter here the old dualities of the inner world and the outer world, materialism versus spiritualism. In the old days, science was looking more from the inside. The science of our western culture is predominantly a 'materialistic' science, a science that looks at facts in the outer world. I consider this aspect and bias of 'scientific' thinking as unscientific. The facts of the inner, psychological and spiritual world are just as much facts as those of the material world, although they are more difficult to measure.

The reader will often be surprised by this book. The reason is that Frans Maan is connecting so many different theories. The reader familiar with those theories will have no problem with that. But the reader who is not familiar with them can find it difficult. This is even more the case because all those different theories have developed their own language, their own concepts. And it takes time to become familiar with those concepts. But my advise is not to be deterred by it and take the time to absorb the ideas.

The reward will be great.

Jan Scholten

Utrecht, 2000, September 2

## ACKNOWLEDGMENTS AND DISCLAIMER

The ideas in this book connect ideas from others. The way we are going to do that is by drawing from the ideas of the late Arthur Young. His ideas are almost isomorphic with Jan Scholten's ideas on patterns in personality pictures of homoeopathic remedies derived from chemical elements. His ideas are almost isomorphic with Carl G. Jung's psychology as a whole, as beautifully represented by Edward Whitmont. I have elaborated on these ideas, connected them all with homoeopathy and I have made some notes on personality psychology in general, with the connections in mind. Connections with the zodiac have been made by Arthur Young already.

I take full responsibility for the connections in this book. However, responsibility for the application of the connections remains entirely with the one who applies them.

I deeply appreciate the permissions to quote by Angelo Spoto, the Anodos Foundation, Frans Vermeulen, Jan Scholten, Jeff Green, John Birtchnell (- his first reaction: 'I found your description of your book quite extraordinary. Surely it must be a spoof.' -), John A. Johnson, Lewis R. Goldberg, Michael R. Meyer and Rajan Sankaran and I thank Jan Scholten for his kind foreword. I also thank Jan Scholten for having had the guts to come out with a completely new approach to practice homoeopathy, which has put a lot of our limited knowledge in a bigger perspective, besides being predictive and practical.

I also deeply appreciate my dear friends Carine Jansen, Marian Nieuwland and Martien Brands, who gave me constructive critical comments - also in my 'research period'. When the first research was 'done', Marguerite Pelt was a kind and loving colleague to work with, to refine the 'angiosperm-grid' in Volume II, even though (or because) we differ in understanding. She also helped a lot with detailed criticism on Volume I.

Alize Timmermans is thanked wholeheartedly. She was the first in the Dutch homoeopathic community who gave me the opportunity to present some of my ideas to colleagues and students.

After some initial resistance to yet another 'new' approach, members of the 'Gilde' were a big help too. In fact their resistance turned into a help: some of the themes from dreamimprovements that will be mentioned in the areas where a lot of knowledge is lacking, gain in significance because I felt that I was considered a complicated philosophical guy, not to be taken too seriously. Now there is no extra bias, because I have been the only one of the group really familiar with Arthur Young's kingdom grid. Their reluctance had another function too: it made me feel forced to make the book as straightforward as I can.

To name my friends in the 'Gilde': Kees Dam, Arnold Deckers, Leo van Gelder, Wim Gelderblom, Jean Pierre Janssen, Pieter Kuiper, Marguerite Pelt again, Jan Scholten, Riek Taekema, Anne Wirtz, Maarten Wouters.

My thanks to them is here without reservations.

Not only my own patients, but also those of colleagues, I thank wholeheartedly. They all made it possible for me to develop the ideas presented here. I have a relatively small practice by choice and fate, and still have a lot of 'old-fashioned' 'polychrest' results. (This book would not have been written, when I had a big practice. Taking care of our children for two days a week allowed me to think a lot, to read a lot, to write some in between.) (Video) presentations of 'rare cases' by colleagues have helped me very very much.

My thanks go out to colleagues as well. I have learned a lot from their insights. I have learned a lot from having a look at their 'maps', from having a look through their 'glasses'. Where I may lack '40 years of practice', the accumulated body of experience of others supplies a lot to build with and to build on.

Dear Coline Lugassy, what to say... My English may seem much better than it really is, thanks to you. Any mistakes that are left are probably due to changes I made later. Besides, you encouraged a lot.

Another very encouraging help has been Kathy Goss, grandma, sister, friend, even though we only met on the internet. As a close associate of Arthur Young for twenty years and as (co-)author of a book presenting classical homoeopathy to a general public, she immediately saw some significance in what I am doing in this book, even though she often felt overwhelmed. Her editorial comments, her comments concerning content have been invaluable in making the book readable.

There are more people - a lot of them - who have stayed in the background. Within homoeopathy and without. As you chose to stay in the background, let me leave you there. Just know, by being reserved, you challenged me. By being reactive, you nourished me.

My apologies to anyone who deserved to be mentioned, but hasn't.

Thanks!

Not least... Challenging and nourishing... Sometimes present, sometimes absent... as am I...: Elisabeth Jonckers Nieboer.

Also dedicated to our two children:

Douwe - our stout 'dove'.

Ilinde - our lovely 'snake'.

I hope and trust they will realise their purpose, their yearning, their perspective, their destiny.

This book is dedicated to the memory of Edward Christopher Whitmont.

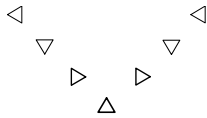
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## INTRODUCTION

When you read:

‘They have a preference for past time... They may often be highly intolerant of deviations or of values which are new... They subtly impose their feeling world or disturb the one taking place by undercutting it... They may be prey to weird speculative worries about logical and metaphysical problems such as the nature of truth and the end of the world. The attic of their minds stored with antique furniture may nevertheless become a lumber room for creative work...’

As a fellow student of homoeopathy, you will probably think you are reading some lines of a description of... a Sulphur ‘type’...?

Wrong!

These are just some lines about Jung’s extraverted feeling ‘type’. (Taken from Hillman, p. 109; p. 119, 120; p. 125.)

Or... when you read:

‘They have to be involved in a wide variety of relationships to learn how to understand their own intrinsic individuality through comparison or evaluation of the relations. They feel a compelling need to be involved in relationships. They need to take in information and differing points of view from many diverse types of people... When they become overly involved with too many relationships, and take in too many differing points of view and values they can lose sight of their own individuality. They can become compulsively dependent on the opinions, advice, or knowledge of others as a means of determining who they are, or what they should or should not be doing. Then they are only comfortable unless others are around. They will be subconsciously attracted to powerful individuals who appear to be strong, stable, sure of themselves, and who have the ability to guide or control. In the worst cases they promote or fulfil the needs of another to the exclusion of their own needs. Then the other is validating and defining their needs, desires, ideas, values and beliefs. On the other hand, because they listen, they can become the dominant persons, attracting those who need counsel, advice, companionship, or love. They manipulate the relationships to make the other feel that they need them, imposing their own values, beliefs, ideas and nature on the other... They will be withholding love when projected needs are not successfully met. They need to develop social values regarding how people should relate, minimising dependency and expectations, overcoming the tendency

## INTRODUCTION

made a god. They will realise that they need to be needed, and how this need controls the dynamics of their relationships. They must learn how to balance being alone and spending time with others, to participate in relationships in a non-dependent way, and encouraging independence.

Common characteristics: compulsive need to be with others; need to be dominate or be dominated, need to be needed, need to be liked, need to solicit advise or to give advise, very giving.'

You may think you are reading a description of the dynamics of a... Phosphorus 'type'...?

Wrong again!

These are lines on Libra, one of the star signs in the zodiac (extracted from Jeff Green, from pp. 131 - 144).

Some other terms referring to Libra, taken from several authors:

'Desires perfection, harmony, beauty; careful about detail; tactful; few enemies; charming; can't stand the sight of suffering; hate injustice, unfairness; dislike exaggeration and morbid feelings, emotional excitement; refined; eloquence; chatty, informal; easy love affairs; easily runs into engagements; popular; impossible to say no; hesitating; idolising; dabblers; take up one thing after the other; throw aside in favour of something else; pottering; trifling; wasting time; confused; bewildered; prevaricate; temporise; insincere; moral cowardice - out of tact, diplomacy; superficial; short memory; gentle, soft, weak; easily dominated; yielding; uncritical; want to be pleased; sweet tempered; guilelessness; innocence; easily pushed down.'

Can we use this kind of material? Yes. Are there any connections? Yes. If there are connections, is there a pattern to it? Yes.

What is the main commonly shared feature of Polonium, Thuja and all the arthropods? Is there a link with Jungian extraverted feeling, or zodiacal water? Could the shared feature simply be secretiveness, exploitiveness and manipulativeness? Then, what's the difference between them?

How does Kalium bromatum's symptom 'Imagines he is singled out as an object for divine wrath' come about? Is there a connection with the 'self-deification' of Jung's intuitive 'types'?

What is the grand issue in the Ranunculaceae, which include such widely varying remedies like Pulsatilla, Staphysagria, Aconitum etc.? Could it simply be their vulnerability? Is there a link with introverted feeling?

Some additional patterns in homoeopathic materia medica will become clear and simple. The basic framework will be very simple, but the fanning out is tremendous. It is complex in its simplicity. Even homoeopathy itself may become more complex than it already is, at first... In its principles homoeopathy has always been simple, in its practice it will possibly always be complex.

## INTRODUCTION

### WHAT HAPPENED TO ME

When I was about twenty-one, I had the privilege of spending an evening with the late Arij Vrijlandt, and his nephew - a friend of mine. Arij Vrijlandt was called the 'nestor of homoeopathy' in the Netherlands. I was still a medical student, and hardly knew anything about homoeopathy. Nevertheless, homoeopathic remedies were familiar to me, because of my Protestant upbringing. (In the Netherlands, one of the Protestant political foremen before WW II, Abraham Kuiper, was an advocate of homoeopathy. He induced many reformed ministers to advocate it also. The result was that many reformed families had a homoeopathic do-it-yourself book next to the bible in their bookshelves. And so it was in our family.) Arij Vrijlandt had constructed a periodic table out of metal, in the form of a pyramid. He connected the elements with a spiral. He was searching for similarities in the homoeopathic remedy pictures derived from the elements, and he tried to link them to the Ayurveda and the classic elements. He made mistakes, but something stuck. In the years to follow, slowly but surely becoming familiar with several unorthodox viewpoints and therapies (astrology, Alice Bailey, bioenergetics, Reich, Maslow, Bach flower remedies, 'Bhagwan Shree Rajneesh', healing, homoeopathy and others), I did not resist the urge to buy books with unorthodox treatments of the periodic table, or chemical elements. Among them were Ouspensky, Blavatsky, Buckminster Fuller and Arthur Young... (One might wonder what medical training is for...)

I could not do anything with them at the time - in connection with homoeopathy...

Then came Jan Scholten... and suddenly it all made sense! I retrieved Arthur Young's 'Reflexive Universe' from one of my unopened removal boxes and bought 'The Geometry of Meaning' later on. A framework isomorphic to Jan Scholten's was there already! Isomorphic, with the possibility to extend the same patterns to all kingdoms in nature and to make formal links with the zodiac, Jung and personality psychology in general! The only thing lacking was that it had not been connected to homoeopathy yet.

Since then I have been busy familiarising myself with Arthur Young's thought, with Jungian thought, with other psychologists, with taxonomy of flowering plants... using them all in practice, and homoeopathy became exciting again. Without Jan Scholten, Arthur Young, C.G. Jung and astrology I could not have perceived the ideas presented here.

## GRAND UNIFYING TOOL: SEVENS ON FOUR LEVELS

All personality pictures of our remedies will be linked to seven general stages in development and orientation, on several hierarchical levels with corresponding patterns on each level. They will be linked to long term development, short term development and relations between those. Similarities between seven issues in eighteen columns, seven issues in seven rows in the periodic table and seven issues in seven kingdoms will be highlighted. In each of the kingdoms the same seven issues can be spotted, with corresponding descriptions of each seven mentioned. 'Seven' may give the immediate impression of a 'weird' numerological system, but it will become clear that seven stages is the minimum required in any evolutionary process. Even: no more than seven. Each hierarchically distinct evolutionary process operates on four distinct levels.

Knowledge of the detected patterns does not preclude the necessity of detailed study of homoeopathic philosophy and materia medica, but it may be a help in organising our data.

Homoeopathic literature and homoeopathic practice are the base, the 'empirical' data, of the patterns that I am proposing in this book. It is the context in which I am writing.

The approach taken here connects some 'new' approaches to one another. Of the 'old' approach nothing is discarded. 'Old' fragmentary knowledge, isolated cases, specific remedy-information, they all need to fit in the detected patterns. It has always been this way in homoeopathy: new information is added to old information. Homoeopathy has a cumulative body of knowledge.

We are continuously translating. We are translating symptoms into repertory terms, materia medica terms, remedy terms. If we are able to translate them into concepts from psychology, it may give us more depth in our understanding of homoeopathy. If we can translate them into concepts derived from physics, chemistry or biology, it may give us a tool in predicting remedy pictures. This is one of the things this book attempts to provide: translation tables. Translation tables on the patterns between our remedies, but also translation tables between homoeopathy and other areas of interest. Awareness of patterns we need, to be able to translate between the 'matter' of our remedies and the 'mind' of our clients.

With the proposed connections and patterns an overview emerges, to my own surprise, and I am trying to be humbly sincere in my elaboration of a flash of recognition I had when first confronted with Jan Scholten's work.

Jan Scholten's major work can be described in one line: he superimposed a development theory upon the periodic table. Of course there are many psychologists with development theories: their terms and ideas can be superimposed on the periodic table as well. The periodic table is about atoms, but we also have photons of light, nuclear particles, molecules, plants, animals and humans. Arthur Young's Theory of Process describes a 'development theory' in all kingdoms of nature. Young's kingdom grid can

## INTRODUCTION

be read like the periodic table. By interweaving the theories, we get one framework for all our remedies.

You may call this approach an attempt to make a homoeopathic GUT: a 'Grand Unifying Theory', even though I would prefer a 'Grand Unifying Tool'. I regard theories to be tools, at the most. As with the GUTs in physics, there are open and speculative areas...

It has not been my intention to line up with any metaphysical system as a creed or religion, and the materials I have used are consistently referred to as metaphors and 'models'. You might even call them fairy-tales. In fact, they have only been *used*. This whole computation may be seen as a fairy-tale in itself if you want to.

I, myself, am thrilled by how many loose ends may be connected, not only with practical applicability within homoeopathy, but also psychologically, symbolically and philosophically, even religiously?

## A NEW INTERFACE IN PRACTICE

While it may be interesting in itself to point at connections and similarities between ideas in apparently unconnected areas, the object here is to create an enlarged framework in which all our remedy pictures can be embedded, while using these connections. The object is to gain new insights into homoeopathy by drawing from concepts that were developed elsewhere. The object is also to create another interface to be used as a tool in the analysis of our cases. Both 'seven' and 'four' allow for new arrangements of groups of remedies and new questions. Those new questions may be used in practice as an interface, and the answers to them point directly to groups of remedies, in a way that I have not seen used by others. At the same time the framework may have extensive predictive value, if the spotted patterns turn out valuable.

## CONVERGING AND DIVERGING PATTERNS

I have chosen to focus on patterns, on similarities, on connections between models and theories. Interestingly, or paradoxically, the similarities give the opportunity to make sharper distinctions between remedies, between groups of remedies, between remedies from different kingdoms.

Although many people focus on differences between ideas, to me a lot of differences are not that dissimilar. There are mainly differences in phrasing, rather than in content. Contents may seem very dissimilar, because people subjectively value phrasing very differently. I will focus on 'distinctive similarities' (note the paradox), that may allow homoeopathy and its 'empirical' materia medica to use and borrow 'accepted' psychology-maps, but also esoteric ones. My phraseology will line up with 'mystic' and 'esoteric' Jung and astrology, with 'accepted' psychological terms and patterns intermingled. To me, 'weird' Jung and 'superstitious' astrologers

## INTRODUCTION

have developed systems that line up most easily with homoeopathic 'empirical data'. We will use them and converge them into the mentioned seven and four. From them onwards formal links can be made with many other systems, including generally 'respected' ones, including 'esoteric' ones. With the formal links our understanding of homoeopathy may deepen considerably.

'Seven and four' helps me to see some unity in diversity. At the same time I explicitly like pluriformity both within homoeopathy and outside.

## STRENGTHS AND WEAKNESSES

There are some immediate strengths and weaknesses in the approach we will take and I have not found a way to balance them. There is strength in a 'reduction' to seven on four levels, because it offers the possibility of learning and working from a general focused overview towards detail. There is weakness, because it does not account for the details we need.

There is strength in spotting similarities between patterns in both well established and often disregarded views and our own, because it offers the possibility to learn from 'the outside world' (and more). At the same time it is a weakness, because it tends to divert attention and focus.

My own way to balance some is to keep seven and four constantly in mind with an awareness of the diverging patterns that evolve from them. In homoeopathic terms, I am constantly keeping the central issues of the elements of the third row of the periodic table of chemical elements in mind, as I conceive them to be. Jungians may use the 'types'; astrologers may use the elements; trait psychologists may use the 'Big Five'... 'Reductionism' has its strength of being simple and even simplistic. At the same time it is weak, because it reduces. Emphasising the unique and special of every single 'thing' has strength, because it does not reduce. However, it is weak, because it offers no way of deciding on any way of focused action.

While it will seem that I have 'reduced', in fact I have 'merged' and organised, without any intention to reduce.

## DETAILS

I would love to present about 500.000 cases with a different remedy in each case, but I am not able to do so. It would be beside the point as well. The cases in this book are there as illustrations of how the theory applies in practice. The best way to appreciate it is in your own practice, in your own 'cured' cases, in those from colleagues.

It is impossible to be exhaustive on all details with all our remedies, on all the specific interrelationships there are.

If you have just started studying homoeopathic materia medica you may use the patterns as hooks in your mind to hang remedy pictures on. Familiarity with at least some 'polychrests', say *Natrium muriaticum*,

## INTRODUCTION

Natrium sulphuricum, Magnesium carbonicum, Alumina, Silicea, Phosphorus and Sulphur, will be a prerequisite to be able to appreciate this book.

If you are an experienced homoeopathic prescriber, you may try to see whether you can recognise the corresponding imbalanced functions in different remedies. For instance the imbalanced intuitive, visionary function in China, Nux vomica, Ignatia, and Aurum. You may try to see whether the connection of air and fire to the angiosperms in general, water and fire to the Gentianae gives a clue to the constantly felt grief of Ignatia. In Natrium muriaticum, a link with air and fire, accounts for the impossibility to really go into and through the pain. Etc. etc. You may also try to see whether you can use the patterns in the analysis of difficult cases.

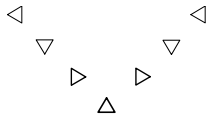
Of course we need details in practice, so I have referred to some literature where you can find those. There is no point in one author quoting another, who is quoting another, who is quoting another. The main exceptions I have made is in some quotes while going into the kingdom grid, and the long quotes about angiosperm remedies taken mainly from Allen in Volume II. The proposed 'artificial sequential arrangement' will be comprehended more easily with all its details in combination with taxonomic insights. So, this is my apology for not referring to the alphabetical arrangement in Allen's encyclopaedia.

The references to details outside this book may induce you to regard this one as a map to other maps. In a way you may even regard it as a study course in combination with the main references. It has been one to myself. However, it contains enough information in itself to be of immediate practical use.

This book is offered to anyone in the homoeopathic community who is thrilled by some beautiful results, but at the same time gets confused by all the details and apparent lack of cohesion in our materia medica.

I have tried to put in pieces that align with several 'learning styles', 'coping styles' of possible readers. Possibly you will need to read the book two or three times to appreciate it. At the same time I would like to urge you to really do it yourself with the 'do it yourself kit' and the other tools. Learning occurs best by doing, by trial and error. I hope that you will find some to your interest, some to reduce, some to see the special...

I also hope to hear from you why I am wrong. But I am not content with a remark that I am nuts. I am perfectly willing to acknowledge that I am, but that is not the point.



## 1. A CASE AS A MOTTO

We will start with an introductory case. It certainly is not a 'rare' one. We start with it because it tells something about this book. It tells something about me. We start with it, because it is my impression that it tells something about the state of affairs within homoeopathy in general. It explains why this book has a mental ring to it. Why it needs to have a mental ring! Why we need to 'theorise', despite Hahnemann's warning not to, if we take his words out of its context. We start with it to give the whole book a motto.

### CASE

Man, born in 1953. He works as a chauffeur and lives in a trailer, which is 'somewhat' unusual in the Netherlands. First consultation 1994.

Main complaint: burning pains in his stomach for twenty years. Worse after eating and drinking. There are periods of extreme nausea. Eructations all day long. Eight years ago he had a perforated stomach. There is extensive fibrosis as well.

He also has a dislocated lumbar vertebra since an accident with his moped when he was sixteen years old. After the injury his spleen was removed. Pains in the back extend to his right buttock and hip. Aggravation while lying on his abdomen; amelioration during the night.

There is loss of memory, difficult concentration. Thinking is slow. He feels nervous and is always postponing decisions.

He has been married three times and has three children.

His first wife wanted a free marriage with the option of other sexual partners. He felt powerless, abused and angry inside. The marriage ended within a year. The second wife changed the day after the wedding. She threatened to kill him with knives, broken bottles etc. He never got angry or aggressive. She left him, leaving a debt of \$ 20.000 to him. He managed to pay off that debt with some help from his parents. The third wife looked for advice from a clairvoyant healer and wanted freedom to get to know what the clairvoyant had predicted about her possibilities. She got pregnant by a physically abusive drug dealer. He became a kind of father to this wife, but eventually left her. This one could not get rid of the nostalgia she had for her first boyfriend.

For a long period he was not allowed to see his children. I have not been able to find out with which of his wives he had them...

He is always optimistic and trusts people easily. He never gets angry and loves to help people. He is unable to say no in general. He cannot stand quarrels. He always wants to understand why things are as they are. Only when he is 'really' abused, he can put a stop to things. Towards his

#### A CASE AS A MOTTO

children he can be irritable. In general he is a little slow in making acquaintances. He likes company, but can be alone. With his brother he has an almost clairvoyant relationship. He fears doing things 'wrong'. Just recently he fell in love with a woman suffering from an incurable carcinoma with metastases. He feels very empty because of the prospect of her death. He weeps for days. There is constipation and haemorrhoids. Sometimes there is some black stool.

He desires Chinese food, chicken, peppers, salt, meat (3), herring (3), tea, coffee. There is an aversion to sour oranges, apples, milk. No thirst.

He sleeps on the back and has some difficulties falling asleep, because of worries.

He smokes tobacco and is a little chilly.

We may summarise his story as 'confused, unable to connect observations to prevent pain in relationships'. If you could see the mess of my notes in this case, you would be surprised that I could make the above sketch. Paradoxically, that is the beauty of a relatively open interview?! However, it illustrates the confusion of both of us. The main interesting thing from an homoeopathic point of view is that he himself did not have any 'impulses to kill on seeing knives'. His second wife did have them. We may wonder what kind of significance that may have.

After an initial Pulsatilla, because of the continuous weeping (200, single dose), with little effect, he benefited a lot from Alumina, both physically and mentally. He slept better and his sense of humour and ability to concentrate returned after an aggravation of three weeks of his stomach complaints.

This case is not here to give a full analysis. Nor is it here to give a detailed account of his reaction. It is here to give the book a motto.

The motto is Alumina and confusion.

Alumina = Aluminium oxide;  $\text{Al}_2\text{O}_3$ .

#### CONFUSION WITHIN HOMOEOPATHY

Mental confusion. The central theme of Aluminium is confusion. Every homoeopath knows that. How does such tremendous confusion come about? How does it connect with adjacent Magnesium, with Silicium? Why do we have a remedy that seems to be imbalanced first and foremost in mental clarity? The rest of its symptoms coming later. Why is there an element we do not use very often, in between elements we use almost daily? What is the function of this 'mental' chemical element?

What is the use of mental clarity?

The use of it becomes clear especially when there is lack of it.

Do not we all lack some mental clarity?

This book is about my own confusion and about what way I have found to reduce it some.

#### A CASE AS A MOTTO

Within homoeopathy there is a lot of confusion. I have seen homoeopaths getting lost in a morass of details. I have seen homoeopaths who have pointed out that certain single remedies are central to all others, giving the single one they have chosen, to everyone who consults them. I have seen homoeopaths withdrawing onto islands with outdated ideas. In utter confusion they stick to the rules that Hahnemann has laid down, hardly aware that Hahnemann did not go by the rules himself. (See Rima Handley, 'In Search of the Later Hahnemann'; Sulphur was one of Hahnemann's 'top'-remedies, he repeated often and used different remedies in single cases frequently.) I have seen homoeopaths looking for other gurus, 'masters' to guide them in their confusion. The result may be other islands. I have heard homoeopaths talk about the 'depth' of certain remedies in contrast to 'superficial' ones, confusing the depth of derangement of a 'vital force' with intensity of feeling or intense destructiveness. There has been similar confusion in the concepts of 'constitutional' remedies versus merely 'local' ones. I have seen homoeopaths devalue the morality of some patients, because it did not line up with their own morals. I have seen homoeopaths suppressively forbidding their patients to live their lives in their own ways, unaware of the 'allopathic' ring of their abuse of power.

In confusion some homoeopaths have chosen easy ways out.

Surprisingly, we all have some beautiful results sometimes as well.

There is a lot of confusion. Regrettably, there are even fights between competing 'islands'... not only about big philosophical, theoretical issues, but even about what certain specific remedies are *not*. (Instead of considering the possibility of several aspects of the same remedy?) Because a lot of the confusion is so inherently present, many may have given up trying to get some clarity or just keep groping.

Many are moving on, working hard, despite confusion. Many are working hard to get some clarity on specific remedies, on patterns within groups of remedies. Many are working hard to heal... both others and themselves.

Jan Scholten has given his major work a Hydrogenium theme. Visionary but possibly lonely.

This book may have an Aluminium one.

I have never heard a homoeopath talk very enthusiastically about the inherent possibilities our Aluminium 'personality' has. I have never heard any homoeopath talk about the sense of humour, the quiet wittiness that I have witnessed in several Alumina cases. I have never heard about the tenacity they can display in sticking to a course of action, even while very confused. Nor have I heard about the opposite of mental confusion as an inherent quality: mental clarity.

It may be noted that Aluminium metallicum is used to build aeroplanes. Aluminium may be of help in getting an overview. Aluminium may be of help in giving direction, in giving perspective. From the confusion,

#### A CASE AS A MOTTO

openminded self-determination may emerge. An aspect of Alumina's qualities is the ability to cut crap surgically (with a knife)? To divide and separate crap from essence? I will leave the cutting to others. I only like to share some of the limited clarity I have gained.

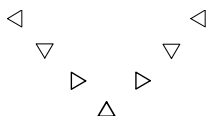
So, I am preparing you for some theoretical stuff. If you think that a mental theory will lead to nothing, you will be surprised. The categories used in the theory may be a tremendous help in organising our data. It may provide language to link hunches to in a way that hunches need not become too distorted.

#### CONFUSING WORDS

Any explanation only contains information that is already present in the description of what is to be explained. That is something I learned from Gregory Bateson (pp. 90 - 98; see also Bertrand Russell), and I agree. An explanation is telling exactly the same thing as is inherently present in the thing it is to explain, in tautologies. There is only 'other' language in the explanation. The explanation 'explains' something only if it uses language a reader is familiar with and accepts as 'truth'. It does not add new information. It repeats the same thing in ever 'new' language, ever 'new' concepts.

My anthropomorphic interpretation of many explanatory concepts is that they are not different, not new, not adding anything. In attempts to 'explain', a lot of people have introduced concepts, words, theories..., what for? It seems to me that many of them added concepts to highlight aspects of common ideas, without connecting them to a 'big picture'. A lot of the ideas I have encountered do not even explain, do not do anything except confuse...

I will not add 'new' concepts in this book. I will use a lot of tautologies in an explicit anthropomorphic and homeopathic context. We are going to use diverging concepts. I may seem to be creating some 'Babylonian confusion of tongues' especially in the chapter on personality psychology in general. Do not blame me. I did not introduce all those concepts. Since they are there, we might have a look how our data relate to them and if we can use some of them. I am not going to change anything that is already there, except some rules about Jungian inferior functions. I will also bypass Jung's 'explanation' of introversion and extraversion as 'subject-orientation' and 'object-orientation'. However, by combining concepts each of them may get new tinges. As mentioned, the 'other concepts' may be used to highlight some aspects of our remedies that are implicitly there. The 'other concepts' may put our 'empirical' data in a bigger perspective.



## 2. THE MAIN INGREDIENTS: SEVENS AND WHISKERS

In this chapter we will make some 'big strokes'. We will highlight 'sevens' in Jan Scholten's work, in Jung's, in the zodiac. Sevens on four levels with hierarchical differentiations will be the theme of this book throughout and we will propose that the spotted sevens are equivalent. My propensity to look for sevens finds its origin in the work of Arthur Young, in which seven plays a central role. We will assume that seven stages are all we need in describing process. Even though there may seem to be additions to sevens in the whiskers that will be mentioned, it will become clear why we stick to sevens.

We will start on familiar ground. We will spot some similarities between Jan Scholten's descriptions of the 'themes' of the rows and the descriptions of 'imbalances' of the columns in the periodic table of chemical elements with known materia medica in mind. A short presentation of Young's ideas follows, after which we will move to the others with the addition of seven from Boenninghausen.

### ADDITIONAL PATTERNS IN JAN SCHOLTEN'S METAPHOR

When we look carefully at the patterns that Jan Scholten describes about our remedy pictures derived from the periodic table, we can detect even more patterns than the ones he made explicit.

Jan Scholten described our remedy pictures embedded in a metaphor 'from unborn to death', with different themes in each row of the periodic table. Within each row his metaphor describes 'a rise, a top and a fall'...

Jan Scholten (p. 18):

'The periodic table shows rows and columns. The columns can be seen as subsequent phases of development. The rows can be seen as different levels or areas with a definite theme on which the development occurs... The seven rows represent subsequent episodes in an even bigger development.'

(p. 19): 'The spiral' (of the periodic table) as a whole represents ever widening circles of consciousness / awareness. At the same time perspective also widens.

In the second row there is only awareness of the body. Slowly the perspective widens to include the family, the village, the area (province), to include at the sixth row an encompassing awareness of the country and the world. In the same way the widening of the

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<sup>1</sup> Jan Scholten projected the chemical elements of the periodic table on a spiral with Hydrogenium at the centre, as do some others.

## SEVENS AND WHISKERS

spiral occurs parallel with the advent of age. In the first row the age is one of an unborn child to end at the seventh row with old age.'

Is the 'from unborn to old age and death' vertically similar to 'a rise and a fall' horizontally? It is my conviction that it is.

Let us have a look within Jan Scholten's descriptions to find some similarities between rows and columns.

row																						
1	H																	(H) He				
2	Li	Be											B	C	N	O	F	Ne				
3	Na	Mg											Al	Si	P	S	Cl	Ar				
4	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr				
5	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe				
6	Cs	Ba	La*	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rn				
7	Fr	Ra	Ac**	Db	Jl	Rf	Bh	Hn	Mt													
			La	Ce	Pr	Nd	Pm	Sm	Eu		Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu				
			Ac	Th	Pa	U	Np	Pu	Am		Cm	Bk	Cf	Es	Fm	Md	No	Lw				
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3			

I will leave columns 3 up till 12 for what they are for the moment, because in columns 3 - 10 electronshells are filled on the inside in buried subshells, to make some kind of new start on the outside again in columns 11 and 12. We will make some comparisons with elements from the third row immediately, because it focuses my argument.

We obtain a chessboard with an empty 8-th row, and only a few occupied fields in the first and seventh row.

row																		
1	H																(H) He	
2	Li	Be	-	B	C	N	O	F	Ne									
3	Na	Mg	-	Al	Si	P	S	Cl	Ar									
4	K	Ca	-	Ga	Ge	As	Se	Br	Kr									
5	Rb	Sr	-	In	Sn	Sb	Te	I	Xe									
6	Cs	Ba	-	Tl	Pb	Bi	Po	At	Rn									
7	Fr	Ra	-															
8																		
column	1	2	-	13	14	15	16	17	18									

(In Jan Scholten's terms - short and sketchy; his complete keynotes and elaboration of them can be found in his book, which I recommend wholeheartedly. His keynote essences and issues referring to specific chemical elements can be found immediately after the grid with psychological terms projected on the periodic table in chapter 16.)

- Row 1: beginning to incarnate; coming from unity, 'paradise lost' resulting in loneliness.

Column 1: simply beginning; as a unit; lonely as well.

## SEVENS AND WHISKERS

Similarity is clear and we may assume a lonely vision behind the 'beginning', projecting possibilities into the future.

From row 3, column 1: Natrium simply falls in love.

Falls in love with stability in relationships: Natrium carbonicum and Natrium silicatum. Falls in love with some enchanting relationship: Natrium phosphoricum. Falls in love with a potentially satisfying relationship: Natrium sulphuricum. Falls in love with a potentially redeeming relationship: Natrium muriaticum.

I am aware that these short characterisations are not the same as we can find in the textbooks. However, I would like you to reconsider. Aren't they accurate as to how the imbalances in those remedies start off? Isn't there a lonely projective vision behind the pictures we know<sup>2</sup>?

- Row 2: the body; small child; (Who) am I?; values, magical thinking, need support.

Column 2: determining position; no frame of reference; values; evaluation, insecurity, timidity.

A small child (row 2) does not have a clear frame of reference (column 2); no clarity where his<sup>3</sup> body ends and the outside world begins (row 2); values and evaluation are based on bodily sensations / feeling (row 2): okay or not okay; satisfying or not satisfying (evaluation - column 2 - of sensations). At the same time both (row 2 & column 2) are not able to disconnect from any pain that is experienced. No frame of reference yet (column 2). There is insecurity here and psychologists have traced 'basic insecurity', 'basic anxiety' to our bodily experience. We may add 'insecurity' and even 'symbiosis' to the keynotes.

From row 3, column 2: Magnesium. Magnesium carbonicum has been linked to orphanage and 'illegitimate infants, conceived by clandestine coition' already by Kent in 1904 (Lectures, p. 656). We may imagine what the orphanages have been like in those days: '60 to 100' babies in a ward screaming and shouting for care, or forced to be silent. No wonder most Magnesiums cannot stand aggression. No basic trust! Nowadays we mostly see Magnesium in children from divorced parents or from families where there are a lot of quarrels. We see it also in adults with 'peacemaking' qualities, even though they can have eruptions of violent anger.

- Row 3: relationships, communication, ((further) development of language (concepts, perspective)), play; puberty; determination of position.

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<sup>2</sup> We are emphasising 'vision' here, because it allows for an easy link with the purposiveness of light below.

<sup>3</sup> As is common, 'he' or 'his' may be read as 'she' or 'her', when it does not refer to a specific individual.

## SEVENS AND WHISKERS

Column 13: self-opinionated; position taken (and in decay or outgrown).

Here we have made a jump from column 2 to column 13. The jump is reflected in Jan Scholten's descriptions, but we can find similarities in issues. While the term 'relationships' has a neutral ring to it, 'puberty' we can use. In puberty (row 3) an individual often determines his position (row 3, column 13) against adults (love - hatred, row 3; suspicious, distrust, column 13), and for and with their peers (relationships - row 3). Self-opinionatedness (column 13) of individuals in puberty (row 3) is (happily) quite common. We might change the keywords into 'confusion about appropriate roles' that fits in with puberty (row 3) for sure. About column 13 we can find the following lines from Jan Scholten: 'They had a clear function in the past... They do not want to consider the perspective of what once was right, may not be right anymore... Listening and discussions (= communication; also row 3) are useless... There is disbelief in possibilities... They withdraw on outdated islands.'

Consider puberty again: a lot of the inherent confusion of puberty is projected onto the parents. The lines on column 13 sound a bit like a fifteen year old talking about his parents. At the same time there is a lot of conservatism in puberty, that individuals concerned are not even aware of. In their 'direct opposition' to 'outdated ideas' they are often determined by them. (Some 'progressive' parents may talk in a similar vein about their children in puberty as well.) 'Confusion about appropriate roles' fits in with column 13 as well. It highlights an aspect that is implicitly there in Jan Scholten's description. The difficulty here is that Jan Scholten's themes referring to the rows are described in rather neutral terms. The columns on the other hand... We will encounter similar difficulties in the following rows and columns.

From row 3, column 13: Aluminium. 'Confusion about appropriate roles' seems fitting enough. They lack some of the self-opinionatedness or self-determination of Jan Scholten's description of column 13. There are reasons for this 'self-opinionatedness'. Let me note for now that columns 3 to 12 only come into existence in the fourth row.

- Row 4: task, duty, work, routine; responsibility; technique, perfectionism, practical, pragmatic; rules, order, control, rigidity, conservatism; sensitive to criticism, examination; fear of failure, sense of guilt, paranoid, fear of police, restlessness; young adult.

Column 14: diverting; empty, inert, formal; indifferent; hide behind rules, conventional, ceremonial, conforming; facade, reserved, distant, stable; irresponsible.

Norms are quite fixed within the group an individual belongs to. A young adult (row 4) only gets a voice in matters, as long as he follows the rules of the group (column 14), otherwise he just can leave. To be taken seriously he has to stick to the rules (column 14) - out of responsibility (row 4) or not

## SEVENS AND WHISKERS

(column 14) is not the point. He has to learn his job first (row 4) and prove his ability within a conventional (column 14) setting.

From row 3, column 14: Silicium, best known from Silicea. Just read the keynotes on the fourth row with Silicea in mind. For sure, they are not detailed enough. However, they convey the right idea.

(I know that Jan Scholten placed Carbon and Silicium in the tenth column. As you will see, I do have reasons to keep them in the fourteenth.)

- Row 5: creativity, inspiration, fantasy, culture, ideas and ideology, wisdom, concerned with the unique and the special, enchanted by the wonderful, beauty and ugliness, conveying, art, science, medicine; shamanism, mysticism, priesthood, performance, show, enchantment, air, facade (here as well), influencing, intermediary, public relations; rise above the common, pride, arrogance, need for compliments, fear of failure, inability to enjoy out of fear of becoming arrogant, angry when not appreciated; complaints with voice and hearing (connected to communication, like in the third row) middle aged.

Column 15: loss, fear of death; exaggeration, superfluous; surrender; offering, emptiness, poison, desperate, refusal to cooperate, forgiving.

A constructive contribution is in order when an individual reaches 'middle age' (row 5) in development (if ever); more is needed than just sticking to the rules. Whatever their creation (row 5), they will have to offer it (column 15). In offering they lose (column 15) their creation (row 5) at the same time...

The best argument to spot similarities here is to refer to Phosphorus, row 3, column 15, bypassing Jan Scholten's descriptive terms of the column. Where Jan Scholten links the fifth row to creativity, we have 'flowery', creative, artistic (?), socially involved Phosphorus in the fifteenth column. Phosphorus may get 'diffused' in the enchanting 'Maya' of outer appearances. While only some homoeopaths will think about Phosphorus in terms of 'scientists' or 'shamanists', terms that Jan Scholten linked to the fifth row, the enchantment is very similar. Phosphorus treats you as if you are unique, only to treat the next person as uniquely. It has cooperativeness as well.

The facade here is an inflated one, whereas the facade in the fourteenth column is a formal one. While I bypassed Jan Scholten's description here, I can recognise it in very imbalanced cases.

- Row 6: power; leadership, big projects, organisation, delegation, responsibility for others as well, serious, heavy, noble, possibly suicidal, dictatorial, arrogant, courageous, workaholic or indolence, mortification, indignation, manipulation, isolation, mistrustful, misanthropy, strong sexuality; ripe age.

## SEVENS AND WHISKERS

Column 16: remembering; everything lost; expectation that needs will be met eventually; claiming, begging, indignation; seductive; search for depth, remembers and lives on old glory, nostalgia, fantasising, air-castles, reconciliation with fate; neglect; ego-boasting; theorising; lazy.

Power (row 6) and powerlessness (column 16) are two sides of the same coin; Whoever possesses power is dependent on where the power comes from. The word sacrifice fits for what is needed. If the ego identifies itself as the source of power, ego-boasting (column 16) and arrogance (row 6) results. At a ripe age (row 6) often vitality and competence diminish, and leadership (row 6) becomes based on experience in the past - remembering (column 16). The 'seductiveness' in column 16 I would like to replace by manipulateness, because it seems to have more 'feeling' depth than merely 'flowery' seduction.

Similarities here can best be found in Sulphur, row 3, column 16. Whatever else we may say about it (and we may say a lot), Sulphur is known to have leadership qualities.

- Row 7: magic; magus, magician; hidden knowledge, power and influence; old age; precognition, intuition.

Column 17: the real end; nothing to be done; need for limitless space like the sea, or fear of it; letting go; want to hold onto the past (onto life, onto the life of someone who is dying); pain, grief, sense of guilt; licentious, impulsive, exploitive, aggressive, amoral, criminal; condemned, outsider, plundering and exhaustion, escape.

At an old age (row 7) people often know their knowledge is not valued anymore, it is over (column 17) and so has to be hidden (row 7). Some have a beautiful silenced form of wisdom and power (row 7), in which death is already accepted, but also the life that is still left (column 17). We may use Erikson: 'integration versus despair', and even 'religious despair' in our own terms. The theme of the seventh row links with integration, the imbalanced 'end' of the seventeenth column links with despair and possibly acting out.

We may also use 'moral dilemmas' as a keynote. Whichever way a 'magus' moves may have a destructive effect. They need to be full of care if they are to prevent irreversible damage.

From row 3, column 17: Chlorum, best known from the muriaticums. Linked to 'motherhood' by Jan Scholten and linked to the father by Didier Grandgeorge in Natrium muriaticum. Let us stick to Natrium muriaticum. In my own practice I have often heard from clients that benefited from it, 'I have never had a real mother, she had no attention for my needs as an individual', but also 'I am lonely (Natrium) in facing all aspects of raising my children'. Mother, father, whatever... moral dilemmas are involved in parenting and there needs to be a lot of care not to make means

## SEVENS AND WHISKERS

subordinate to ends. (We had some lines on Natrium muriaticum already and those tell something about what the relationship could be like; possibly redeeming, setting both parent and children free.)

Of course 'religious despair' links best with Kalium bromatum, but I have seen it also in other 'seventeenth column remedies' and in Radium bromatum; we may use it as a partial summarising expression of the proving of Plutonium nitricum by Jeremy Sherr and a dreamproving by the 'Gilde Amsterdam' (to be published).

- There is no eighth row (yet?) in the periodic table, but death follows inevitably after we had old age.

Column 18: rest, inertia, retreat, closed off, in a cocoon, coma, autism, death, meditation, on holiday, cloister, asylum, denial, inner transformation, transition, freedom, unlimited, not bound, flight from reality, dissociation etc.

No comments needed.

Jan Scholten links Argon (row 3, column 18) to 'unemployment'.

Of course I have chosen just a few terms from Jan Scholten that fit in in a comparison, that can illustrate similarities...

I am not going to build a theoretical construct upon another. I am continuously checking my own lines with practice and known materia medica in mind. I am going to elaborate some of Jan Scholten's ideas, giving them a slightly different focus. With a slightly different focus it becomes possible to refine a little and make many links.

By spotting similarities between the rows and columns we are able to find just seven hooks to make it easier to memorise a lot of diverging remedy pictures. Added to those seven there is a very special one in the noble gases that I would like to refer to as a 'whisker'. We may replace Jan Scholten's 7 series and 18 stages for seven general stages going both horizontally and vertically. Horizontally the special 'whisker' one is added<sup>4</sup>. In comparing I have emphasised third row elements as representatives of the columns. Jan Scholten's descriptions of the columns may be used as descriptions of extreme imbalances with regard to the rows.

As you can see in the above we can even use seven specific chemical elements as hooks and we may use those to say things like: the first row is a bit like Natrium (3,1), the second row is a bit like Magnesium (3,2), the third row is a bit like Aluminium (3,3) etc. We could do that as well with chemical elements from the other rows, but the third row is the one we know most about since the old days. The best would be to use specific elements that are in the same (sub)stages horizontally as they are

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<sup>4</sup> We will add substage -, and sub-substage numbers to the chemical elements in the rest of the book.

## SEVENS AND WHISKERS

vertically: Hydrogenium (1,1), Beryllium (2,2), Aluminium (3,3), Germanium (4,4), Antimonium (Stibium) (5,5), Polonium (6,6) and... possibly Americium (7,7). However, some of those we have a little experience with only.

In using seven specific elements from a row we should take the general theme of that row into account, subtracting it. We arrive at 'lonely vision' for Natrium (3,1), 'vulnerability' for Magnesium (3,2), 'confusion' for Aluminium (3,3), 'rigidity' for Silicium (3,4), 'inflation' for Phosphorus (3,5), 'manipulativeness' for Sulphur (3,6), 'amoral destructiveness' for Chlorum (3,7), means subordinate to ends.

What about columns 3 - 12?

row													
1													
2													
3													
4		Sc	Ti	V	Cr	Mn	Fe	Co	Ni		Cu	Zn	
5		Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd		Ag	Cd	
6		La*	Hf	Ta	W	Re	Os	Ir	Pt		Au	Hg	
7		Ac**Db	Jl	Rf	Bh	Hn	Mt						Lu Lw
column	3	4	5	6	7	8	9	10		11	12		3

I can stammer some and say: 1, 2, 1, 2, 3, 4, 5, 6, 7, 8/0, 1, 2, 3, 4, 5, 6, 7, 8/0, totalling 18.

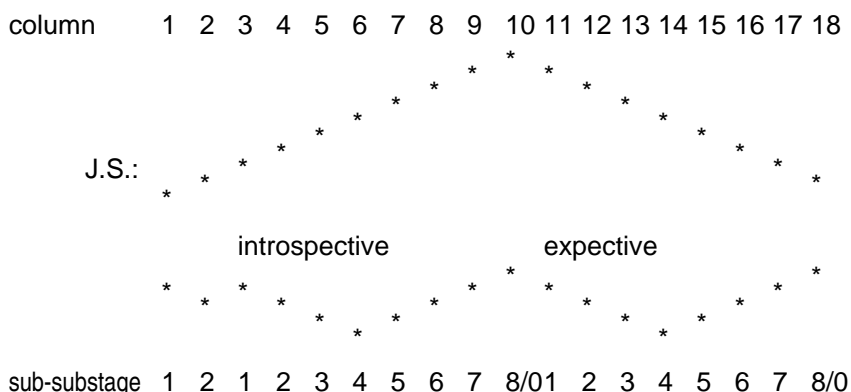
In columns 3 - 10 there is a development on the inside; buried sub-shells are filled with electrons (high school stuff, but some words about it will follow). We may symbolically translate it into 'introspection'. Psychologists tell us that introspection is in order when people expect failure, when there is negative expectancy<sup>5</sup>. Negative expectancy may turn to 'learned helplessness'<sup>5</sup> in columns 3 - 6. Negative expectancy may turn to 'testing skills'<sup>5</sup> in columns 6 - 9, but there is still the expectation of failure. 'It will never be good enough'. With 'positive expectancy'<sup>5</sup> people continue on a given track even in the face of failure. It refers to columns 10 - 18. We may call it 'cramped continuance' or 'hopeless'. You may add 'helpless' to columns 3 to 10 and 'hopeless' to columns 10 to 18, after we have come to the fourth row. Scandium (4,1) becomes like a helpless visionary Natrium (3,1), Cuprum (4,1) becomes like a hopeless visionary Natrium (3,1). Titanium (4,2) becomes like a helpless vulnerable Magnesium (3,2), Zincum (4,2) becomes like a hopeless vulnerable Magnesium (3,2). The only thing we need to add is a fourth substage theme: work, tasks etc. Fourth row like, fourteenth column like, Silicium (3,4) like.

The pattern in columns 3 - 10 is the same as the pattern in columns 11 - 18. Of course, Jan Scholten's top at the 10-th column corresponds with the top in the 'additional patterns'.

<sup>5</sup> common psychological concepts.

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(The reasons for the graphic representation of the additional patterns will become clear further on in this chapter and in chapter 8: 'Four in Process'.)



A similarity between column 10 and 18 can be found in Jan Scholten's terms 'inertia', or even 'glass-bell' with Niccolum (4,8/0) (column 10) and 'in a cocoon', referring to column 18. A prediction that follows would be that 'extreme arrogance', even sociopathy and 'extreme self-depreciation' may be part of the pictures for the noble gases as well.

Column 11 may be viewed as a new start, with a fully developed buried subshell.

Having spotted similarities in patterns both horizontally and vertically with sevens and additional 'whiskers' horizontally, we have the ingredients and data to make links with many other sevens and even 'magic sevens'. We might even have a look if 'fours', 'fives' etc. are better accommodated in a 'seven', than their original number. It could line up with the main stable natural classification we have, which the periodic table is. While the forms of periodic tables of the chemical elements may vary, the information those forms are to convey is the same.

Of course it would be nice to stick to homoeopathic terminology throughout in this book. However, doing so would represent missed opportunities as well.

The similarity between the sevens that will be put next to one another is in anthropomorphic symbolism and central issues as I conceive them to be. We are just going to set-up a symbolic framework to accommodate our data and to make links. Whereas anthropomorphism is 'forbidden' in 'science', in homoeopathy it is almost a necessity.

## ARTHUR YOUNG

Among the many models and theories that line up with Jan Scholten's, first and foremost there is the model of Arthur Young, because it is almost isomorphic with Jan Scholten's. It not only makes refinement and extension

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of Jan Scholten's work possible, but also reduction into four functions with different orientations of awareness. As mentioned, Arthur Young's work made me reconsider the patterns described by Jan Scholten, to be able to detect 'seven' in the columns of the periodic table. To my own surprise it can, as you can see in the above. 'Seven' in the rows is obvious, there are seven rows only.

As the title of his main work 'The Reflexive Universe' suggests, each kingdom Arthur Young recognises, is reflected in the other kingdoms and itself. With his background in mathematics (versed in relativity as well) and as the inventor of the first commercial helicopter to get a licence, Arthur Young is very thorough in taking 'science' into account in his general theory of process. Arthur Young gives it body. He stays down to earth, combining the material, the factual, the scientific, with the 'spiritual', without disregarding the hurt, the pain, the disenchantment, the strife. The way he connects them, illustrates them, is illuminating. As with the basic principles of homoeopathy, Arthur Young's ideas can be grasped by a rational mind - even while they remain 'magically strange'.

Arthur Young (RU, p. xix) presents 'a theory of the evolution of the 'universe,' and by universe we are referring principally to the one of which man is a part.'... '(a theory) in which the laws of physics are integrated', and 'in which consciousness, especially higher consciousness, can exist.'

He is not 'just creating a new religious sect', but attempts 'to show that the hard-won truths of physics are equivalent to what the best earlier thinkers discovered in revealed religion', and 'asking for an examination in depth, which I affirm can effect not only a confirmation of what was formerly faith, but a synthesis of science, which today is becoming so severely fragmented that it is losing all meaning and would stand to benefit as much as would religion.' 'We cannot set-up a model for the universe, without careful attention to what science has found.'

His evolutionary process occurs in seven stages, in which new powers are developed at every stage (see also Appendix IV: 'A Short Outline of the Theory'):

1. a LIGHT stage, with almost unmanifested potential;
2. a NUCLEAR PARTICLE stage, in which substance / 'body' is developed from the potential;
3. an ATOM stage, in which form and identity develops from substance;
4. a MOLECULE stage, in which identities combine and conform to one another;
5. a PLANT stage, in which the combinations create organisation;
6. an ANIMAL stage, in which organisations develop mobility, with freedom of choice to pursue satisfying circumstances;
7. a CONSCIOUSNESS (HUMAN) stage, in which freedom of choice develops into control and dominion.

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Arthur Young: 'Each stage of process (or kingdom) is itself a process in which the power of the stage develops. The development of this power occurs in stages called 'substages', whose description correlates with that of the main stages.'

The light stage can be subdivided into seven substages, into 'light' -, 'nuclear' -, 'atomic' -, 'molecular' -, 'plant' -, 'animal' - and 'consciousness' *substages*.

The nuclear stage can be subdivided into 'light' -, 'nuclear' -, 'atomic' -, 'molecular' -, 'plant' -, 'animal' - and 'consciousness' substages. Etc.

A theory like this may arouse many questions: what is this about; how does he arrive at it; what is it for; what have we got to do with it?

I am mainly concerned with the last question. My concern here is with the practical application within homoeopathy, even though I do like to ponder on the philosophical issues connected with Young's theory.

The atom stage is connected to the periodic table. The themes in the rows from Jan Scholten correspond with the substages in Arthur Young's atom kingdom. With the spotted sevens in the columns, we may now even say that the description of the development in *sub*-substages corresponds with that of the substages - at least within the periodic table. The description of the substages already corresponded with that of the main stages. A Reflexive Universe!

Arthur Young provides us a theory and a grid in which Jan Scholten's can be embedded. He provides a grid, including the molecular, the plant, the animal and human kingdom and he provides more! Young's grid is like a three-dimensional periodic table, with patterns similar to those which Jan Scholten found in the periodic table of chemical elements.

With the seven from Arthur Young, we can make a direct comparison with the implicit seven in the periodic table.

We arrive at a hierarchical interrelated whole:

Seven kingdoms.

Seven substages within each kingdom.

Seven sub-substages within each substage?

...?

It may seem that we can subdivide endlessly. At the same time, all in existence comes in quanta, in units. We may suspect that there is an end to subdividing.

I will give some quotes to give you a taste of his theory. You can read his work yourself, if you're so inclined. What I will do mainly is apply his line of reasoning. He has been a big help. A lot of linking has been done already. Arthur Young had already connected the classic elements to his seven stages. It does not matter how and why he did that, as long as the descriptions turn out right (see also 'Four in Process'). And in general they do.

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Photons of light he had already connected symbolically with fire, and the first row of the periodic table.

Nuclear particles with water, and the second row. Etc.

In columns:

Photons	fire	row 1
Nuclear p.	water	row 2
Atoms	air	row 3
Molecules	earth	row 4
Plants	air	row 5
Animals	water	row 6
Humans	fire	row 7

The connections certainly are not equations. They are correspondences, analogies. The interesting thing is that the patterns at very different levels of complexity are the same. At kingdom level; at substage level within a kingdom and even at sub-substage level within substages.

The four classic elements point to four distinct levels, the seven operate on. We will explore the four levels in Chapter 8, but we will use them in 'In Practice'. They link up with Jungian intuition, feeling, thinking and sensation. They give links to astrology, or maybe I should restrain myself and mention the zodiac only...

While Young focuses on individual members of the different kingdoms, and draws from scientific information about them, an anthropomorphic pattern arises.

- Photons are purposive.

A photon gets to its 'destination', not in a straight line, but it takes a course that will take it there in the smallest amount of time. They seem 'goal-oriented'. Photons are also eternity- oriented, because they travel at the speed of light; clocks stop at the speed of light.

Symbolically light already has a magic, mysterious and inspiring meaning, of which we all know examples.

Arthur Young (from RU, pp. 10 - 22):

'For the physicist, light is unique in that, unlike everything else that exists in actuality, it has no (rest)mass. It has no charge and, as evidenced by the finding of relativity that clocks stop at the speed of light, it has no time... Light cannot be at rest... Even space is a meaningless concept for light, since the passage of light through space is accomplished without any loss of energy whatever...

A photon, the ultimate unit of light, can be seen only once: its detection is its annihilation. (What sometimes remains is not part of the old photon, but a new photon of lower frequency, going in a different direction.)

Light is pure action, unattached to any object,... filling all space,

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connecting everything with everything else...

All exchange of energy... is some form of what used to be called electromagnetic energy... (of which the spectrum of visible light covers just one octave)...

Light is always radiated in whole units which do not dissipate their energy...

All energy exchange occurs in terms of quanta of action...

Action comes in discrete whole units which cannot be divided...

One of the surprising findings of quantum physics is - that the smaller the photon, the more energy it contains; and there is no smallest size!...

What is remarkable is that the path followed by light through the layers of atmosphere is precisely that which gets it to its destination in the smallest possible time... Planck himself said of the phenomenon: 'Photons in a ray of light behave like intelligent human beings: out of all possible curves they always select the one which will take them most quickly to their goal.'...

Action of light is purposive!... It is not energy that comes in whole units, it is purposive action!... Action is counted, not measured...

Action is constant, energy is proportional to frequency... Time, mass and length are derived from action... Actions themselves precede measure, and are prior to analysis... Wholeness is inherent in the nature of action, decision, of purposive activity... When the whole is divided, purpose or function ceases...

Light is the unitary purposive principle which engenders the universe, and has the nature of first cause (in the sense that its antecedents do not imply the result).'

The 'purposiveness' can be linked to 'spontaneous action', or 'simply beginning' from Jan Scholten, while assuming a purposive vision behind the spontaneous act: fire, first general stage.

- Nuclear particles are vulnerable and insecure.

'Cannot be observed, without being changed'; 'basic uncertainty' - to be found in any popular book on nuclear physics (see Heisenberg in the indices).

The concept of 'substance' is as queer as our understanding is of nuclear particles.

Arthur Young (GM, from pp. 66 - 74):

'Nuclear particles have remained inexplicable, they defy explanation by rational theory... They (- even the more permanent particles, the proton and electron -) do not have form or structure as do atoms... We find conservation laws of several sorts: conservation of mass, of energy, of momentum etc...

Nuclear particles are undefined entities... We cannot endow these elements with spatial or even substantial nature, because they are

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only carriers of abstract properties... It is the ordering of quarks that produces what we recognise as mass or charge...

Arthur Eddington: 'The fundamental basis of all things must presumably have structure and substance. We cannot describe substance, we can only give a name to it. Any attempt to do more than give it a name leads at once to an attribution of structure...'

(AY again:) I would like to make the connection, and assert that substance correlates with the ordering of points of the continuum.

Substance corresponds to nothing other than experience itself.'

All this may sound rather abstract and unintelligible. Whole books are filled on the subject of nuclear particles. The connection Arthur Young makes between the nuclear kingdom, substance and experience in time is connected to not-having-structure-yet, not-having-identity-yet.

Let us have a look at Jan Scholten's terms for a second substage: who individualises when there is no frame of reference? What is a lifeless body? What is the body without frame of reference? What is the body without an identity?

The body senses and the small child doesn't have a clear frame of reference; no clarity of where the body ends and the outer world begins; values are based on feeling: agreeable or not agreeable; pain or well-being; satisfying or not. Anthropomorphic similarities are certainly there: basic uncertainty, basic anxiety.

After spontaneous action, impulse of light, we go to feeling, experiencing and possibly suffering with always a certain degree of dependency. 'Of human bondage', symbiosis, water, second general stage.

- Atoms are self-determined and interrelationship-oriented.

Arthur Young (from RU, pp. 56 - 60):

'The Atomic kingdom introduces the possibility of identification, of location in space, of clear definition. Here we have the atom: it is carbon, or oxygen, or sodium; we can locate it, tag it, and know its properties. In fact, thanks to the same quantum theory that denies complete knowledge of the proton and electron in the second kingdom, we have a complete explanation for the atom in the third kingdom. Not only does every atom have properties that can be completely explained by reference to the number of proton-electron pairs, called the atomic number, but the spectral lines radiated by the atom can also be precisely accounted for.

There are only about one hundred kinds of atom. I say 'about' because those heavier than radium do not appear in nature, and, when created artificially, have lifetimes which become shorter and shorter as the weight increases, until it is only a fraction of a second.'

'This brings us to the periodic table of the elements, whose discovery is credited to Mendeleev (1869). By its help, Mendeleev was able to predict the properties of elements that had not been discovered... It

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has been found that the 8-electron shells that were first proposed (by Mendeleev and earlier as *musical scale* by Newlands, J.A.R., 1865) are actually composed of a 2- and 6-electron subshell, to which are added, in the fourth and fifth rows, a 10- electron subshell, and in the sixth and seventh rows, a 14-electron subshell. The 10- and 14-shells are closest to the nucleus, buried under the 2- and 6-shells, and hence do not influence chemical properties.'

Textbooks state things like: 'The elements of the periodic table make up everything in the universe' (Geoff Rayner-Canham, p. xii). Atoms can be identified, whereas it is difficult and even impossible to identify single photons and single nuclear particles, because they are gone or changed the moment they are detected. When there is distinctive identity, there can be interrelationship: air, third general stage.

- Molecules are limited, rigid and responsible.

Arthur Young (RU, p. 67):

'Whereas the atom *organises* proton-electron pairs, the molecule *combines* atoms. Atoms as atoms exist only singly; when they combine, they form molecules. When molecules combine, the result is another molecule.

If we make atoms analogous to the letters of the alphabet, then molecules, being combinations of atoms, are analogous to words.'

'Properties like density, hardness, strength, conductivity, boiling point, etc. belong to the molecular kingdom'.

To be functional, molecules have to behave according to some 'law': earth, fourth general stage. (Anthropomorphically: they need to be responsible, formal, task oriented.)

- Plants are creative and possibly dedicated to survival of the species. Interrelationship-oriented also, like the atoms.

Arthur Young (RU, pp. 90 - 96):

'Evolution begins with the plant kingdom... This general thrust in plant life manifests in several ways which we should think of as interrelated:

Negative entropy, or storage of energy (which already started with the polymers)

Hierarchy. Increase of order or organisation.

One degree of freedom: radial symmetry.

Size and growth.

Self-reproduction.

Evolution.'

'The multicellular organism is not wholly committed to self-expansion, but has the alternative of producing progeny... We may interpret it as the inverse of the choice which occurs in the third

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stage - self-determination. The inverse is self-surrender. Or, if we read the third stage as 'taking on a centre', the fifth would be giving off centres, by production of seed.'

Plants are possibly dedicated to 'survival of the species'.

Words only become significant in sentences.

'Creativity' easily links with a fifth general stage. The surrender, giving off centres instead of further growth is connected to the 'perspective' of both of them. The 'perspective' of survival. Perspective is connected to interrelationships with the outside world. Air is about interrelationships: air, fifth general stage.

- Animals are mobile, striving for accomplishment and satisfaction. Value-oriented, with the possibility of sacrifice.

Arthur Young (RU, p.110):

'The animal incorporates the power of organisation and growth which it inherits from the plant kingdom... It develops voluntary motion and it involves value judgements.'

While there is still a debate going on if animals have feelings, many of them certainly have to make value judgements, even though possibly instinctual or automatic. Value judgements involve choices, in which not all desired 'objects' may be pursued; some of them need to be sacrificed. (Sacrificium - holy act.)

Sentences only become meaningful in the context of a (hi)story.

The weighing of values in an anthropomorphic sense is certainly based on feeling: water, sixth general stage.

- Humans are morally responsible, with freedom in options. Possibly destructive.

Arthur Young (RU, p. 165):

'If a man behaves like a mouse, eats like a pig, works like a beaver, he is doing so by option... It is impossible to ascribe a specific nature to man. The goal of evolution is that which transcends limitations, and, since to define is to limit, we cannot ascribe definite attributes to man...'<sup>6</sup>

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<sup>6</sup> While we are going to talk about 'types', 'typology', 'traits', 'personality' etc. with 'definite attributes', we may note that we are doing so in the context of imbalances, pathology. The most accurate circumscription of 'psychic health' I have encountered up till now is: 'Psychic health means that a person has *all* kinds of psychopathology available in his repertoire', to which I would like to add: '- and can use his moral control to prevent unnecessary damage, both to himself and his environment'. Real pathology then, becomes overemphasis and repetitiveness of a certain function resulting in 'type behaviour', where there seems to be no freedom in options. Of course, genetic or circumstantial factors may have put a (temporary?) restraint on the availability of all kinds of pathological behaviour. Within the context of 'circumplexes' John Birtchnell puts it thus: 'The perfectly welladjusted person would obtain maximum points on all octants, and scoring high on closeness would not be a bar to scoring high on distance also.' (in Plutchik and Conte, 1997, p. 163.)

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To continue the analogy with letters, words, sentences etc.: there are some epistemologicistic philosophers nowadays, who state that the meaning of words, sentences and stories can only be appreciated, when language as a whole is considered: fire, seventh general stage.

While there are many writers on each of the subjects above, even with similar insights, I have not encountered any that has put them in such an encompassing perspective like Arthur Young has. I can not do him justice in these short quotes... I have never encountered any that can be translated so easily to accommodate our homoeopathic data... I have never encountered any that can be used as easily to bridge and link our insights to the insights of others...

- What about a whisker?

Arthur Young:

‘There is always the possibility to choose for a renunciation of evolution: the nuclear kingdom has antimatter; atoms have the noble gases; molecules constitute minerals, molar aggregates; the plant kingdom has fungi; the animal kingdom has the tunicates - they stay immersed in the present.’ (from ‘RU’, p. 109; ‘GM’, pp. 80 - 83; See Appendix III: A Small Note To ‘Youngians’.)

Seven and one. Seven and a whisker.

## CARL GUSTAV JUNG AND THE ZODIAC

Since the old days there have been the Aristotelian causes final, material, formal and efficient. We have also the classic elements fire, water, air and earth. There is choleric, phlegmatic, sanguine and melancholic. There is warm, humid, cold and dry... Whatever their original content, some of those ‘fours’ are still alive in contemporary astrology, the zodiac, Jungian typology, but also in the work of some well respected contemporary psychologists, management trainers etc., even though some of their ‘fours’, or even ‘fives’ have got different labels (‘lifestyles’ with different labels, ‘learning styles’ with different labels, ‘Big Five’ with different labels etc.). Since I am mainly familiar with astrology and Jung, I will make some innocent comments on personality psychology in chapter 16, spotting similarities. I will mention and use some psychologists and their concepts in passing.

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At the same time a function with special emphasis may represent a special quality of the person concerned, but it never tells about his individuality, nor does it imply that it is that specific function that will represent a ‘central imbalance’.

In astrological terms: the only thing from an astrological chart that tells something about an individual is *not* the planets, *not* the zodiacal signs, *not* the houses, but *only* the circle itself as a symbol of wholeness.

It is well known that Jung tried to make a conceptually sound 'typology' by making an 'introversion - extraversion' polarity independent of the four functions, that he called intuition, feeling, thinking and sensation. In this way he arrived at eight 'types': introverted intuition, extraverted intuition, introverted feeling, extraverted feeling etc. Jung wasn't a typologist and he referred to his 'types' as 'functions' that were either available or unavailable to consciousness. At the same time, astrologers spotted many similarities between their use of the classic elements, fire, water, air and earth and the Jungian functions, the whole of Jungian psychology (see for instance Dane Rudhyar, 1936, highly recommendable up to this day). Reciprocally both Jungians and astrologers have benefited from one another. While their concepts are differently phrased, some of them have turned out to be equivalent.

What about seven, while we are talking about eight Jungian 'types'?

The answer is as simple as could be: combine two 'types' into one. Combine introverted sensation with extraverted sensation<sup>7</sup>.

Without giving a detailed description yet, the four functions taken together form a powerful picture of reality. 'Sensation establishes what is actually present, thinking enables us to recognise its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation', as Jung puts it (CW 6, para. 958).

A whisker can be found in 'quintessence':

Von Franz (p. 78):

'There is a complete standstill in a kind of inner centre, and the functions do not act automatically anymore... The functions have become instruments of a consciousness which is no longer rooted in them or driven by them... Then comes the fifth essence, which is not another additional element, but is, so to speak, the essence of all four and yet none of the four; it is the four in one... The quintessentia or the philosopher's stone.'

It might be of interest if we can also find seven in the main Jungian archetypes and complexes and I think we can:

- The unborn self (complex) - substage one
- Symbiosis and dependence in terms of the body (see Whitmont, pp. 236 - 246) in the Mother complex - substage two.
- Interrelationships and roles in the Persona complex - substage three. Here there is the possibility of confusing 'identity' with a role.
- Tasks, responsibility and guilt in the Ego - Shadow complex - substage four.

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<sup>7</sup> In a way, we are going to split them again in row four of the periodic table.

With similar patterns horizontally and vertically, we may also view Graphites (2,4) (Carbon) and Silicium (3,4) as representing something like introverted sensation, and Stannum (5,4) and Plumbum (6,4) as representing something like extraverted sensation.

The main reason for combining them is that the theory needs to fit our data.

## SEVENS AND WHISKERS

- 'The Anima consciously confronted and related to may lead to the realm of 'flowers'... She leads to the source of creativity.' (Whitmont; p. 198.) The link with the fifth substage is clear. There can be enchantment, inflation, vanity and falling in love with oneself in the anima complex.
- 'The Animus draws his sword of power.' (Jung; Aion, in pars 20 - 25.) - substage six. Behaviour may turn to exploitation and manipulation in the animus complex.
- The Self (complex) - redeeming or acting out and destructive in order to be like 'Gods on earth'. 'Magic' - substage seven.

I do not know what kind of whisker we could spot in the archetypes, but possibly 'quintessence' can be regarded as pervading the archetypes as well.

After the last seven have been spotted, it becomes easy to link the personality functions to the main archetypes. The 'archetypes' are 'nothing but' 'Ur types', 'basic types', 'original types', 'ancient types', 'ancient functions', and can be approached in a functional, typological way<sup>8</sup>. At the same time the personality functions can be approached in an archetypal way, which may make 'the most unimaginative part' of Jungian theory a little more imaginative. One way Jung described his 'archetypes' - 'general motives of human behaviour' - links up directly with Jan Scholten's 'themes'.

Whereas 'the concept of the archetype is bound to raise more questions than it can possibly answer' (Singer, p. 98), a typological approach to the archetypes makes the concepts less elusive. Jung's personality types are the easiest to understand in Jungian literature and we will focus on those first and foremost. (See also Appendix III.)

We can use Arthur Young's following order of the classic elements in assigning stage numbers to the personality types. We can also spot seven in the main Jungian archetypes. In doing so, the core of Jungian psychology becomes almost isomorphic with the previous metaphors as well. Of the psychologists, the 'mystic' Jung becomes one who is quite sound, because of his 'typology'.

Introversion and extraversion are not automatically included in astrological concepts<sup>9</sup>. Arthur Young did not use introversion and extraversion, but he

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<sup>8</sup> The moment *aspects* of the unconscious are *conceptualised*, we may 'categorise' the concepts. Of course, the unconscious will always encompass much more than any concept linked to her.

<sup>9</sup> 'Numerous empirical studies have shown that astrology is humbug - the Gauquelin effects are irrelevant to conventional astrology, may be interpretable as merely the effects of being born at different times of the year, and may in any event be artefacts - but the studies were pointless anyway, because the theory is self-evidently ridiculous. Mars is associated with aggression because it is red, but we now know that this is not because of the presence of blood but rather of iron-rich clay of the type we have used on earth for building red-brick universities; Venus represents love and beauty because it looks soft and pale, but we now know that its white mist is made of sulphuric acid; the 12 astrological constellations are associated with personal qualities by virtue of their supposed resemblance to a ram, a bull, twins, and so on, but we now know that they would look quite different from another angle;

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used 'moving towards involvement' and 'moving towards evolvment', with a turn in between. We may refer to 'moving towards involvement' as innocent or naive, as Arthur Young did. We get innocent fire and evolved fire, innocent water and evolved water etc. The 'turn' in earth might be phrased in Jungian terms as 'a shift from introverted sensation to extraverted sensation'. Failure to shift may result in inertia. Even *in* the shift, there may be inertia.

We can use introversion and extraversion, 'getting involved' and 'getting evolved', to turn the four classic elements into seven, as spotted by Arthur Young.

A whisker may be found in the whole circle of the zodiac: 'a circle, the centre of which is everywhere, the circumference of which is nowhere.'

Astrology has other contributions. Among others, there is the split of each of the classic elements into three: mutable signs, cardinal signs and fixed signs. In Arthur Young's terms: mutable describes relationships<sup>10</sup>, cardinal describes acts and fixed describes states. He preferred 'relationship - act - state' to 'stimulus - response - result'.

Fire:	Sagittarius	Aries	Leo
Water:	Pisces	Cancer	Scorpio
Air:	Gemini	Libra	Aquarius
Earth:	Virgo	Capricorn	Taurus

Sagittarius, Pisces, Gemini and Virgo are the mutable signs.

Aries, Cancer, Libra and Capricorn are the cardinal signs.

Leo, Scorpio, Aquarius and Taurus are the fixed signs.

I would like to make the prediction that any remedy within our materia medica has at least three different distinct accents in its picture analogous to the three zodiacal signs of each classical element. Some of those distinct three accents we already know with several remedies.

To name some examples immediately:

Silicium (3,4), with a Virgo-like concern with details and trifles. Silicium, with Capricorn-like ambition and image. Silicium, with Taurus-like stubbornness.

Phosphorus (3,5), with Gemini-like diffusion, trying to connect all kinds of

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and anyway they cannot have their claimed effects in far northern latitudes because some of the constellations never even rise there.' (Andrew M. Colman, 1996, *The Psychologist* 9, viii.) Numerous quotes like this one could be given. Bypassing the issue of the value of horoscopes, we will use the zodiac as a symbolic framework, a complex dynamic 'circumplex'. We will use 'astrological' descriptions in Volume II without reference to horoscopes of particular individuals. However, a very lucid treatment of the 'scientific' value of 'statements' like the one above can be found in Paul Feyerabend. Psychologists can be aware that a lot of their 'empirical studies' depend on the level of sophistication of the statistics that are used. The statistics used determines outcomes.

<sup>10</sup> To keep a distinction between the relationship orientation of air and the relationship aspect of mutable, I will refer to air as 'interrelationship' oriented.

## SEVENS AND WHISKERS

diverging information. Phosphorus, with Libra-like consistent harmonious behaviour - unable to say 'no'. Phosphorus, with Aquarius-like equalitarian impersonality - 'anyone will do as a lover'.

### EQUIVALENTS

We have got several sets of sevens, with some whiskers. They operate on several distinct hierarchical levels with different orientations like introversion, extraversion, getting involved, getting evolved etc., accounting for tremendous differentiation.

They provide links between several homoeopathic approaches. They can be used as an interface in the analysis of cases. We can use them as a tool in memorising remedy-pictures. They provide a symbolic framework in which the symbolic content of individual remedies can be embedded and acquire additional significance. They can also be used to make rough predictions about what unknown remedies will be like. As will be obvious, they provide links with many ideas outside homoeopathy.

Even while the terms are not synonymous, the similarity in patterns strikes me very much. The similarity induces me to regard them as equivalents. The sevens contain common themes, and yet each of them highlights something else. Each of them may add something to the others.

Scholten's rows	Young's kingdoms	Jung's archetypes and complexes		
unborn	light	self		
body	nuclear	feeling Persona / Mother complex		
relations	atomic	Persona / Mask		
tasks/work	molecular	Ego/Shadow		
creative/queen	plant	Anima		
power/king	animal	Animus		
magus	human	Self / God(dess)		
Scholten's keynotes for the columns		zodiacal (derived from Young)	Jung's 'types'	
1 - start	3 - compare	11 - conserve	innocent fire	introverted intuition
2 - position	4 - establish	12 - divided	innocent water	introverted feeling
	5 - prepare	13 - retreat	innocent air	introverted thinking
	6 - prove	14 - formal	earth - the turn	i./e. sensation
	7 - exercise	15 - loss	evolved air	extraverted thinking
	8 - persevere	16 - remembrance	evolved water	extraverted feeling
	9 - near success	17 - end/licentious	evolved fire	extraverted intuition
	10 - the top	18 - rest	aether	- quintessence -

Using the sevens above as equivalents makes our homoeopathic language less elusive to others, but also makes the language of others less elusive to us.

## SEVENS AND WHISKERS

While this book is written with homoeopaths in mind, I have added some terms from 'trait psychology'<sup>11</sup> as clues for outsiders who are not familiar with homoeopathic, Jungian or zodiacal terminology, so that they may be able to replace terms with terms they may be familiar with. (See also chapter 16, 'Personality Psychology'.)

To sum up, the terms that will be regarded as anthropomorphically and symbolically equivalent or linked:

- Photon (spark of light) ~ introverted intuition (inspired, visionary, lonely, narcissistic) ~ unborn self (complex) ~ fire (Aries, Leo and Sagittarius) ~ Big Five 'extraversion-introversion polarity' (on the closed side) ~ first row like, first, third and eleventh column like ~ Sodium (3,1) like ~ general stage 1.
- Nuclear particle (changed when observed, basic uncertainty) ~ introverted feeling (insecure, vulnerable) ~ symbiotic ~ the Mother (complex) ~ water (Cancer, Scorpio and Pisces) ~ Big Five 'agreeableness polarity' (on the timid and withdrawn side) ~ second row like, second, fourth, twelfth column like ~ Magnesium (3,2) like ~ general stage 2.
- Atom ~ relatively stable identity ~ introverted thinking (self-determined, confused) ~ interrelationship-oriented ~ the Persona (complex) ~ air (Libra, Aquarius and Gemini) ~ Big Five 'openness polarity' (on the 'incurious side') ~ third row like, fifth, thirteenth column like ~ Aluminium (3,3) like ~ general stage 3.
- Molecule ~ behaviour according to physical law ~ both introverted and extraverted sensation (rigid, formal, dogmatic) ~ here and now ~ the Ego (Ego Shadow complex) ~ earth (Capricorn, Taurus and Virgo) ~ Big Five 'conscientious' ~ fourth row like, sixth, fourteenth column like ~ Silicon (3,4) like ~ general stage 4.
- Plant ~ creative ~ extraverted thinking (enchanted, inflated) ~ interrelationship-oriented ~ the Anima (complex) ~ air (Libra, Aquarius and Gemini) ~ Big Five 'openness polarity' (on the 'cultural', 'intelligent' side) ~ fifth row like, seventh, fifteenth column like ~ Phosphorus (3,5) like ~ general stage 5.
- Animal ~ mobile, transformative, striving for accomplishment and satisfaction ~ extraverted feeling (exploitive, abusive, manipulative) ~ time-oriented ~ the Animus (complex) ~ water (Cancer, Scorpio and

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<sup>11</sup> In proposing equivalence between Jungian functions and the 'Big Five' in the list, I am leaving the Briggs Myers' approach for what it is, while keeping Jungian terminology and line of thinking. In fact I am going to use 'general' descriptions as *examples*, and not in the general 'encompassing' sense they may have been intended or interpreted. Introversion and extraversion will not be used in their classical 'subject-orientation' and 'object-orientation' as formulated by Jung, but as 'avoidance oriented' and 'approach oriented'. 'Correlations with available measures of Jungian types indicate that objectivists tend to emphasize the thinking and sensation functions, while subjectivists emphasize feeling and intuition.' (Richard W. Coan, 1987, Human Consciousness and its Evolution.)

It has been suggested that the MBTI (Myers Briggs Type Indicator) lacks scores on 'hostility'. However, it is certainly present in Jung's description of the feeling function and in the zodiac (especially scorpio).

## SEVENS AND WHISKERS

Pisces) ~ Big Five 'agreeableness polarity' (high scorers, who are often chosen as leaders) ~ sixth row like, eighth, sixteenth column like ~ Sulphur<sup>12</sup> (3,6) like ~ general stage 6.

- Human ~ visionary, ruling; moral care ~ extraverted intuition (possibly destructive) ~ eternity-oriented ~ the Self complex ~ fire (Aries, Leo and Sagittarius) ~ Big Five 'extraversion-introversion polarity' ~ seventh row like, ninth, seventeenth column like ~ Chlorum (3,7) like ~ general stage 7.
- Quintessence (extreme arrogance or self-depreciation, absent, in a cocoon or glassbell) ~ immersed in the present ~ the whole zodiac ~ Big Five 'neuroticism' (level of involvement, arousability) ~ tenth, eighteenth column like ~ Argon (3,8/0) like ~ general stage 8/0.

More tautologies, explanations will follow. Focus will be on the Jungian functions and the classic elements, but third row chemical elements will be mentioned continuously. If you happen to dislike the Jungian or zodiacal terms, you may replace them by some of the others<sup>13</sup>.

The beauty of the Jungian, Youngian and zodiacal ones is that there are explicit polar, oppositional and compensatory patterns present within them.

When we fold the ideas from Jan Scholten, Arthur Young, C.G. Jung and astrological insights into one model or system each of them gains in perspective. Some of them may even correct some errors. I need them in combination with one another: one to extend the other, the other to correct some conceptual flaws in the first etc. I have been warned not to combine too many ideas, but alas, I need them all, to 'reduce' and focus them into seven general stages and 'four in process', that we can use.

While the language used by astrologers, by Jungians, by psychologists often is very dissimilar, we can extract the themes the 'proposed equivalents' have in common, even while they may not seem equivalent at first sight. To give an immediate example: Jungian extraverted thinking, 'dry pedantic thinkers; rationality becomes a creed and religion etc.' does not sound like the 'harmony and beauty etc.' of Libra (air) that we mentioned in the introduction. However, we may detect a common orientation towards interrelationships in the outside world, in which the Jungian lines refer best to Arsenicum (4,5) and even Nitrogenium (2,5), and many astrological ones to Phosphorus (3,5) (all of them in column 15). Each of the metaphors seems to highlight something different and to add something to the others, but with a common thread between them.

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<sup>12</sup> Many homoeopaths are inclined to link Sulphur to fire... This is not my understanding. Possibly, 'feeling', 'water' is not appreciated in its intensity, its possible hostility, its possible dissatisfaction. To me the central issue in Sulphur is 'I can't get no satisfaction' - in relationships. Feeling can burn hot. See previous note.

<sup>13</sup> In bare essence, I would like to borrow terms and concepts that are lacking within homoeopathy itself, even if 'equivalence' would turn out to be forced. However, you may become as surprised as I am.

## SEVENS AND WHISKERS

The shortest summary of the central anthropomorphic issues in the equivalents I can think of:

- |  |   |
|--|---|
|  | 8/0: uninvolved   |
| 1: impulsive - compulsive  | 7: moral care - destructive   |
| 2: yearning - vulnerable   | 6: metamorphosis - exploitive   |
| 3: self-determined - confused  | 5: enchantment- self-aggrandisement   |
| 4: responsible, conscientious - materialistic,<br>matter-of-fact, rigid, limited |   |
| 1 & 7:   | visionary, spontaneous, purposive; freedom oriented.  |
| 2 & 6:   | yearning to belong in a satisfactory way; trust and transformation.                                 |
| 3 & 5:   | interrelationship -, perspective oriented; consideration of<br>knowledge and (social) significance. |
| 4:   | practical, rational, coping oriented; establishment and work.                                       |
| 8/0:   | all of the above or none; stable and approach oriented, or<br>unstable and avoidance oriented.      |

When we keep these short 'central issues' in mind, the diversity of concepts may turn into a large additional set of tools and insights.

## BOENNINGHAUSEN

'Seven' also reminds me of Boenninghausen (pp. 105 - 121) recalling an hexagram from the theologic scholastics as an answer to his own call for a 'treatise concerning the greater or lesser characteristic value of the symptoms occurring in disease, to aid as a norm or value in the therapeutical selection of the remedy'.

We had our own seven in homoeopathy for a long time.

Quis? Quid? Ubi? Quibus auxiliis? Cur? Quomodo? Quando?

Who? What? Where? What's helping (or interacting)? Why? In what way?  
When?

The 'Quis?' Boenninghausen links with the mental and spiritual (!) nature of man. The unknowable spark of light? Introverted intuition, fire?

The 'Quid?' might suggest earth or sensation, the factual, but Boenninghausen immediately moves to the 'nature of the evil', referring to value and experience of pain or discomfort. Introverted feeling, water.

'Ubi?' Where in the body? It refers to location in space with its general interrelationships. Introverted thinking, air.

'Quibus auxiliis?' Boenninghausen would like to change into 'Quibus sociis?', or 'Quibus comitibus?' referring to 'concomitant symptoms'. In accentuating seemingly unrelated and unconnected concomitants there is the assumption of some deterministic 'law' that makes them connected in the here and now. Sensation, earth.

## SEVENS AND WHISKERS

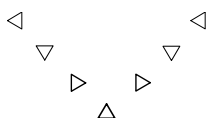
'Quomodo?' As you may see in the above, the 'Quis? Quid? Ubi? Quibus auxiliis?' refer to internal aspects contained within the person himself in Boenninghausen's interpretation. (Note Whitmont's short characterisation of introversion: 'individualising oneself'; walling off, walled off, inside.) The 'Quomodo?' refers to interrelations with the outside world; desires, aversions, generals etc. Extraverted thinking, air.

'Quando?' When? It may seem strange to connect the times of occurrence of complaints to feeling. However, feeling is directly linked to experience; experience only happens in time; the affective tone of an experience depends a lot on the timing of the experience. Extraverted feeling, water. (Admitted, a little bit forced... The Quomodo and Quando are difficult and possibly interrelated.)

'Cur?' clearly refers to purpose. Interestingly Boenninghausen refrains from commenting on purpose, but reverts to some talk about causes of disease. What is the purpose of man? What is the purpose of disease? We might have some general ideas about it, but the specific goal of a specific human being is beyond our possibilities to analyse. Interestingly also, Boenninghausen immediately points to the 'Quis?' in starting out on 'Cur?'. Extraverted intuition, fire.

We only need to place the 'Cur?' at the end to get at the sequence similar to the one we have been talking about.  
The comprehensive picture that needs to be composed from the answers to the seven questions refers to the whole - a whisker?

While the links I am proposing with the sevens and whiskers and Boenninghausen's seven may not be completely equivalent, we may suspect that all our questions fit in these seven categories, either singly or in combination. When we use only seven categories of questions, all answers to those questions may be categorised in seven categories as well.



### 3. ANTHROPOMORPHIC ATTRIBUTES OF THE STAGES

I haven't presented a detailed analysis of similarities between the models in the previous chapter. In truth, the subject is too vast. I have only made large strokes. However, we can extract the common themes between them. I would like you to use your imagination, while reading the following lines. In fact I would like you to read between the lines. So, let us start with some words that may evoke some pictures in your mind.

As 'hooks', or prompts within the periodic table to memorise remedy pictures, the Jungian functions etc. you may regard the following as most representative for the corresponding rows within the periodic table. They are in the same sub-substages horizontally as they are in substages vertically.

substage

1	<u>H</u>																		(H) He
2	Li	<u>Be</u>											B	C	N	O	F	Ne	
3	Na	Mg											<u>Al</u>	Si	P	S	Cl	Ar	
4	K	Ca	Sc	Ti	V	<u>Cr</u>	Mn	Fe	Co	Ni	Cu	Zn	Ga	<u>Ge</u>	As	Se	Br	Kr	
5	Rb	Sr	Y	Zr	Nb	Mo	<u>Tc</u>	Ru	Rh	Pd	Ag	Cd	In	Sn	<u>Sb</u>	Te	I	Xe	
6	Cs	Ba	La*	Hf	Ta	W	Re	<u>Os</u>	Ir	Pt	Au	Hg	Tl	Pb	Bi	<u>Po</u>	At	Rn	
7	Fr	Ra	Ac**	Db	Jl	Rf	Bh	Hn	<u>Mt</u>										
			*	La	Ce	Pr	Nd	Pm	<u>Sm</u>	Eu		Gd	Tb	Dy	Ho	Er	<u>Tm</u>	Yb	Lu
			**	Ac	Th	Pa	U	Np	Pu	<u>Am</u>		Cm	Bk	Cf	Es	Fm	Md	<u>No</u>	Lw

sub-substage 1 2 1 2 3 4 5 6 7 8/0 1 2 3 4 5 6 7 8/0 1

Stage 1: Hydrogenium (1,1) - an innocent fool.

Stage 2: Beryllium (2,2) - a vulnerable orphan.

Stage 3: Aluminium (3,3) - a confused wanderer.

Stage 4: Chromium and Germanium (4,4) - rigid defenders, limited offenders; formal civil servants.

Stage 5: Technetium and Antimony (5,5) - inflated seducers.

Stage 6: Osmium and Polonium (6,6) - martyred exploiters.

Stage 7: possibly Americium (7,7), of which we know nothing.

(We may take the USA in mind: the potentially (actually) destructive 'caretaker' of the world: destructive magicians - a remark without judgement.)

(There is a book by Carol Pearson; 'The Hero Within; Six Archetypes we live by' with 'The Innocent, the Orphan, the Wanderer, the Warrior, the Martyr and the Magician.' I have split her 'Warrior' into a Defender and a Seducer. With the 'defender' you may realise that 'offence' is sometimes the best 'defence'. We might also use a picture of a formal soldier, not especially a fighting one, but one who follows orders; a formal civil servant.)

#### ATHROPOMORPHIC ATTRIBUTES

You can play around with them. Oxygenium (2,6) becomes a 'martyred orphan'; Calcium (4,2) a 'vulnerable defender or civil servant' etc. You can also turn it around. Oxygenium becomes a 'vulnerable exploiter'; Calcium a 'rigid orphan' etc.

You may use 'helpless' for the introspective ones in columns 3 - 10. Tungsten (6,4) for example would then be a 'helpless rigid exploiter', or a 'helpless martyred defender'. With the 'expective' ones in columns 11 -18 we may use 'hopeless'. Our concern with imbalances makes 'positive expectancy' hopeless. Stannum (5,4) for example would then be a 'hopeless rigid seducer', or a 'hopeless inflated defender'. Mercury (6,2) - a 'hopeless vulnerable exploiter', or a 'hopeless martyred orphan'. Bromum (4,7) - a 'hopeless destructive defender', or a 'hopeless rigid magician'.

You may also use comic books. An example might be from Willy Vandersteen:

Stage 1: Schanulleke / Sawdust.

Stage 2: Jerommeke / Jerom.

Stage 3: Wiske / Wanda.

Stage 4: Suske / Willy.

Stage 5: Lambiek / Lambik.

Stage 6: tante Sidonia / Aunt Sidonia.

Stage 7: professor Barabas.

Stage 8/0 may be represented by sus Antigoon / ...

To play around, you might give them the body of one, and the head of another.

If you focus on only four, you might think of the following from Walt Kelly. (Arthur Young, GM, p. 228.)

Fire: Pogo, the possum.

Water: Churchy, the turtle.

Air: Owl.

Earth: Albert, the alligator.

A point in the list of attributes is this: in any description consisting of more than a few keywords, one is bound to use both 'intuitive', 'feeling', 'thinking' and 'sensing' terms. One is bound to use terms that refer to the other functions as well. To focus, I have highlighted and capitalised terms. They are derived from Jan Scholten's work on the periodic table, Arthur Young's work on the kingdoms and substages, Jungian literature on 'types' and 'archetypes' and astrological literature on the zodiacal signs. In anticipation on chapter 16, I have added some terms from personality psychology in general.

Some terms are given on the zodiacal fire, water, air and earth signs, without being split into introversion and extraversion, getting involved and getting evolved. It highlights the similarity in issues in stages 1 & 7, stages

2 & 6, stages 3 & 5, which leaves stage 4 on its own. (Taken from 'A Handbook for the Humanistic Astrologer' by Michael R. Meyer - by permission of the author. © 1974 and 2000 Michael R. Meyer. All Rights Reserved.)

• **general stage 1: calcinatio**<sup>14</sup>

Photon ~ spark of light ~ introverted intuition (inspired, visionary, lonely, narcissistic) ~ unborn self (complex) ~ fire (Aries, Leo and Sagittarius) ~ big five 'extraversion - introversion polarity' (on the closed side) ~ first row like, first, third and eleventh column like ~ Natrium (3,1) like.

towards involvement.

- **COMPULSIVE** OR **IMPULSIVE DRIVES**; **PURE**; **FREE**; **UNDIVIDED**; **WHOLENESS**; **OUTSIDE SPACE-TIME**; **INSTANTANEOUS**; **PRIMARY**, **SIMPLE**;
- **innocent**; unattached; not yet present, born; vital spark of life; seeking a centre of consciousness; initiating; spontaneous; **honest**; manifesting; clairvoyant, foreseeing; **expectant**; hoping; connecting everything; **assertive**; bold; focused on self-actualisation; courage to be different;
- goal-oriented; **visionary**; inspired.

**fire; spirit; innocence.**

- **NO REFLECTION**; **THOUGHTLESS**; **IMPULSIVE**; **IMPETUOUS**; **PRIMITIVE**; **CARELESS**; **FOOLISH**; **NAIVE**; **NEEDS FREEDOM**; **COMPULSIVE**; **NARCISSISTIC**; **PRESOCIAL**; **NO DISTINCTION BETWEEN SELF AND NON SELF**; **WITHOUT STRUCTURE**;
- **overwhelmed**; childlike simplicity;
- restless; loss of perspective;
- natural **loners**; **rootless**; misplaced affections; fanatic; psychosis; withdrawn; **intensely private**; isolation;
- difficulties in expressing themselves; fleeting attractions; idolising; confidence in luck; hallucinations; resigned;
- cut off from unity, divided; **monomania**; hard to get to know profoundly;
- alienation; needs attention; **self-righteous**; fears commitment; rather impersonal; frank; burned out.

**introverted intuitive**

Aries - **spontaneous act; inconstant - foolhardy.**

will, being, initiative, courage, impulsiveness; formation of self, primordial

<sup>14</sup> Just for fun I have added some alchemical headings. The ones used are derived from Constantinus, second half fourteenth century, in his own following order, except for calcinatio which he placed at the end.

Alchemy is a very difficult subject and I will not try to explore it further here. Anyone interested can find a lot elsewhere - with many links with the classic elements. Our focus is on personality pictures.

#### ATHROPOMORPHIC ATTRIBUTES

structure of the individual; initial emergence of individual consciousness; originating impulse.

##### Leo - **being - self-righteous, self-seeking.**

self expression, creative release of individual purpose, self confidence, flamboyance, pleasure and authority; exteriorisation of the personality as a means of gaining social recognition and increasing self assurance as a social entity; social insecurity; a need to express oneself without assuming an autocratic position.

##### Sagittarius - **impulse, decisive; expectant - monomania.**

abstraction, synthesis and universalisation; expansion and integration of associations; philosophy, religion, inspiration and idealism; abstract mind, recognition of abstract relationships; social- cultural-religious affairs; identification and absorption within a social whole; need to search for distant contacts, often willing to sacrifice anything for the sake of the ideal held highest.

#### • **general stage 2: humidifatio**

Nuclear particle (changed when observed, basic uncertainty) ~ introverted feeling (insecure, vulnerable) ~ symbiotic ~ the Mother (complex) ~ water (Cancer, Scorpio and Pisces) ~ big five 'agreeableness polarity' (on the timid and withdrawn side) ~ second row like, second, fourth, twelfth column like ~ Magnesium (3,2) like.

towards involvement.

- readiness for experience;
- **YEARNING, CRAVING FOR EXPERIENCE; BODY AS FRAME OF REFERENCE; ATTRACTION - REPULSION; IMMERSED;** sexy; faith, trust;
- **desires to be seen;** reactive; adaptable;
- bondage; certain inertia; indestructible; incorporation; money;
- interaction; empathic; collective;
- **valuation; motivation;**
- magical.

#### **water; soul; orphanage.**

- compulsive desires; dreamy; fantasies;
- ALWAYS RESPONSIVE TO PAIN; PASSIVE; DIFFUSED, UNINTEGRATED; VAGUE; POWERLESS; **OVERPOWERED;** CANNOT BE OBSERVED WITHOUT BEING CHANGED; **BASIC UNCERTAINTY;** CAUGHT IN ILLUSION; INTOXICATED; **VULNERABLE;** NEEDS NURTURING; **TRUST VERSUS MISTRUST; SYMBIOTIC;** FRAGMENTED;
- impressionable; childish needs; incapable of discrimination; minimally defined identity; disorientation; inconsistent; needs **security, protection, support; no solidity;** shy, timid; fears;

#### ATHROPOMORPHIC ATTRIBUTES

- imprisoned; implicit allegiance to a group; childlike zombie;
- submissive; **yielding**; cowardice; longing for peace; inflation; blaming; ritualistic; anxiety about others; seeks **security, protection**, sensitive; assumptive; apprehensive;
- mistrustful; threatened; feels judged, wounded; **withdrawing**; no competition; escapism; addiction; obsessive, clingy; possessive; **dependence**; fatalistic; seeks nurturing; mob-psychology; possible sacrifice; victim; martyrdom;
- misfortune is felt as punishment; standing at the edge of a precipice; as if they are the worst; likely to suffer; doomed to fail; scapegoat.

#### introverted feeling

Cancer - **change - overpowered.**

personal repolarisation, activity within a limited area, personal integration; home and family, receptivity, sensitivity and feelings, maternal instincts; concrete basis for the expression of selfhood; formation of a firm basis of operation; likely to feel insecure when forced to operate on unfamiliar ground; assumption of responsibility toward others.

Scorpio - **transformation - unstable.**

sex in its creative, dynamic aspect, identification with a bigger whole, transcendence; will, jealousy, death, magic and occultism, regeneration; awareness of duality, urge to merge and become one with others; individuation and participation; urge to become something greater.

Pisces - **faith, steady motion - dependent.**

repolarisation, personal and social conflicts, self-redemption; impressionability and openness; mysticism, psychism, devotion and fanaticism; both individual and collective unconsciousness; need for sharp repolarisation as an alternative for disintegration; need to give relevant meaning to one's intensely personal visions and experiences.

#### • general stage 3: fixatio

Atom ~ relatively stable identity ~ introverted thinking (self-determined, confused) ~ interrelationship-oriented ~ the Persona (complex) ~ air (Libra, Aquarius and Gemini) ~ big five 'openness polarity' (on the 'incurious side') ~ third row like, fifth, thirteenth column like ~ Aluminium (3,3) like.

towards involvement.

- initiating their own life direction;
- relative permanence; self-reliance;
- IDENTITY, **SELF-DETERMINATION**; PLANS OF ACTION; CHOICES; RATIONAL PERSPECTIVE; CLASSIFYING; CONCEPT FORMATION;
- focus upon facts; objective; empirical; beginning of ego/persona; break/separation with/from authority, group;

#### ATHROPOMORPHIC ATTRIBUTES

- **interrelationships**; communication; curiosity; detachment;
- agnostic; self-centred; heroic; disconnection;
- **assertion**.

**air; intellect, mind; wandering;** finite.

- out of touch with real possibilities; lonely;
- vague feelings of defeat; general haziness; lost and insecure; no centre; disintegrated;
- **CONFUSED; DOUBTS; REVOLVING PERSPECTIVES; BEWILDERED; HESITATING; NOT YET MATERIALISED; RESTLESS; NERVOUS; DABBLING; IDENTITY VERSUS ROLE CONFUSION; SELF PROTECTIVE; RESISTANCE;**
- adapted, following collective morality; conformative; wavering over trifles; inefficient; not knowing where to begin; lose sight of their individuality; delaying; repetitive; deficient/short memory; intellectual limitations; **resist change**; fear experimentation; narrow, rigid viewpoints about how things should be; locked in their peer group; traditional; personalised guilt;
- **refusal to commit**; incapable of settling down; on the sidelines of human activity; they feel different; wandering attention; mind runs away; constantly busy minds; sure of not knowing much; superficial; cowardice; yielding; inflation; as if inadequate; blind to feeling-values; idolising; easily dominated; dependent on opinions, advice; no communication; not listening; nervous breakdown; fears;
- rebellious against limitations; disobedient; withdrawal on an island; walk away; trust only themselves; opinionated; arrogant; paranoid; blaming; no power of concentration; hold themselves back; defensive when criticised; nostalgia; time is passing them by; overworked;
- resent suggestions; disbelief in possibilities; isolated; refusal to grow up.

#### **introverted thinking**

Gemini - **knowledge, - silly, inane, superficial.**

association, expansion of relationship, personal security; concrete mind, changeability, duality, restlessness, literary and abstract matters; creation of systems and techniques, recognition of concrete relationships; expansion of relationships, formation of personality; a need to penetrate the surface of things.

Libra - **observation - indecision.**

idealism, human interchange, individual participation within a social whole; social consciousness and relationships with others, comparison and evaluation of people and situations, appreciation of art, beauty and harmony; establishment of social standards, objectification of consciousness through association and co-operation with others; social participation; a need to perfect relationship with others.

Aquarius - **significance - unconnected.**

social expression, response to a social need, science, music and genius; political movements and revolutions, humanitarianism, group and collective ideals; ability to create and express in social and collective terms, personal insecurity; social entity, but sense of individuality may have been sacrificed, need to be independent of social and cultural support.

• **general stage 4: coagulation**

Molecule ~ behaviour according to physical law ~ both introverted and extraverted sensation (rigid, formal, dogmatic) ~ here and now ~ the Ego (Ego Shadow complex) ~ earth (Capricorn, Taurus and Virgo) ~ big five 'conscientious' ~ fourth row like, sixth, fourteenth column like ~ Silicium (3,4) like.

involvement - evolvment.

- self-reliance; inner strength;
- self-sufficiency;
- **self-limitation**; constraint; adaptation to external reality;  
**readjustment of implicit beliefs**; self-analysis; self-examination;  
objectiveness;
- **RESPONSIBILITY**; CONCENTRATION; **DISCIPLINE**;  
PRACTICAL; DUTIFULNESS; **WORK**, TASKS, COMMON SENSE;  
EFFICIENCY; TECHNIQUES; ANALYSIS; **PERSEVERANCE**; EGO-  
CENTRIC; ORDER, LAWS; TIMING; conscious action;  
accomplishment;
- organisational skills; **commitment**; involvement; **SERVICE**;  
critical feedback; humility; respect; tolerance;
- tests; encounters; purification; purging; determination;  
**accomplishment**;
- will-control.

**earth; war; body.**

- conservative; reserved; no sense of purpose; absolutely alone;  
hollow inside;
- survival; dependence on laws, rules; belief in physical, material  
security; fear of poverty; fond of money; bound to habit; sticks to the  
known; stubborn; masturbatory; pessimistic; defensive; inert;
- conflicts of interest; meeting enemies and beloved; pragmatic;  
trial and error; **limited identification**; prefers boundaries and limits;  
lack of imagination; incapable of seeing another point of view; settled  
convictions; narrow-minded; conforming; conventional; sensitive to  
criticism; failure; judgement; diverted; irresponsible; hide behind  
rules; **lost in a maze of irrelevant data**; they somehow feel as if  
they are not good enough; make excuses; inadequate, lacking;  
self-denial, self-doubt; paralysed; timid, shy;
- **FORMAL**; DUTIES AND OBLIGATIONS; NO TIME FOR

#### ATHROPOMORPHIC ATTRIBUTES

THEMSELVES; ROUTINES; DOGMATIC; **MATERIALISTIC**; REPRESSION, CONTROL OF FEELINGS; ADHERENCE TO THE LETTER OF THE LAW; PARANOIA; AS IF PURSUED; AS IF OTHERS ARE OUT TO GET THEM, NOBODY IS TO BE TRUSTED; RIVALRY; FEEL JUDGED; **GNAWING SENSE OF GUILT**; ANXIETY OF CONSCIENCE; SELF-CONSCIOUS; **CONSCIENTIOUS**; INTIMACY VERSUS ISOLATION; **CRITICAL** OF EVERYONE; PERFECTIONISM, RIGID; CONSOLIDATION OF SELF-CONCEPTION IN CONSENSUS WITH SOCIAL GROUP;

- facade; only external appearance; ceremony; form more important than contents; **status**, social power; **corrupt**; unjust; treachery; devious; science as belief system; avoidance of inner emptiness; going out all the time, eating, reading; bitterness; complaining; blaming others;

- want to prove themselves; workaholic; lazy; masters of their own fate; abuse of power; justifying the means with the end; ambitions to get to the top; delusions of grandeur; self-indulgent; assumes that a interrelation exists when a partner is physically present; unscrupulous; competitive combat; manipulate possessions; gaining for themselves; vindictively lashing out; cynical; sceptic; contempt; self-penance;

- life seems ultimately meaningless, futile; no ideals, no ethics; absolutely alone; hollow inside; projections: scapegoats, evil; dark world of terror; haunted; witchhunts.

#### **introverted and extraverted sensation**

Taurus - **establishment, consolidation - stubborn, immobile.**

self exertion, identification with substance (matter); possessiveness and practicality, inertia and determination; methodological orientation; establishing itself in a tangible manner; productivity.

Virgo - **fact, work - fault-finding, perfectionism.**

adjustment through discrimination, adoption of technique; mental analysis and discrimination, fastidiousness, detail and study, service and health; adjustment and judgement of self and life; self-criticism and the process of self-perfection; preparation for participation within a greater whole calls for introspection and purification; need for self-improvement (and guidance).

Capricorn - **free control - prestige, ambitious, ruthless.**

social functioning, acquisition of social position, social integration; status, ambition, politics, law, reliance upon social structures, stability and the father; assumption of spiritual identity, concrete basis of relationship, perfection of the social entity, socially integrated, the state becomes all important; practical, social, political.

- **general stage 5: sublimatio**

Plant ~ creative ~ extraverted thinking (enchanted, inflated) ~ interrelationship-oriented ~ the Anima (complex) ~ air (Libra, Aquarius and Gemini) ~ big five 'openness polarity' (on the 'cultural', 'intelligent' side) ~ fifth row like, seventh, fifteenth column like ~ Phosphorus (3,5) like.

towards evolvment.

- spontaneity, inspired, innovative; aspirations; unique, special;
- sensitivity, receptivity, ambitions;
- **creative initiative, growth**; relativisation; inventive, sense of wonder, aestheticism; playful; enjoyment; curiosity; adaptability;
- **socially involved; craves expression; ability to direct one's temper**; reunion with group; inductive; competence; containing, considerate; tolerant; dedication beyond self-interest; civilised; refined; co-operative; appreciation; forgiveness;
- **(RE)-ENCHANTMENT<sup>15</sup>**; ENTHRALLING; CHARMING; HARMONIOUS; BEAUTY; CONNECTED, CONNECTIVITY, COMMUNICATION; EXPANSIVE; EXPRESSIVE; INFLUENTIAL; WISDOM; ETHICS; SYMPATHETIC; NON-DEFENSIVE; CONVEYANCE; ELOQUENCE;
- beginning of morality; self- surrender; merging; archetypal ideas;
- remote goals; impersonal.

**air; capitulation**; mind; mother nature; holy virgin; queen.

- fascination;
- (dis)illusionistic; fancies; secret fears, anxieties; cannot say no; shattering emotions;
- endless plans; never know enough; crave diversity; quick changes of interest; restless; still with ego; chatty; informal; compare themselves with others; always thinking of new possibilities; experimenting; compulsive talkers; bad listeners; horror of being pinned down; ignoring convention; exploring new ways of discovery; sentimental;
- **performance**, hollow, empty; **facade**; overdoing; overacting; sense of identity based on their social position; locked in their peer-group; overconcern; perfectionism; sensitive to criticism; averse to routine; external demands versus inner needs; collective morality no longer suffices; shirks duties, defies rules; on the fringes of society; dismissed;
- **INFLATION; SELF-AGGRANDISEMENT; GLORY OF POWER; MEGALOMANIA; SHOW; DESIRE TO INFLUENCE; DIPLOMATIC; MORAL COWARDICE; COLLECTING NEW EXPERIENCES, INFORMATION (BOOKS), INTER-RELATIONSHIPS; CONVINCE,**

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<sup>15</sup> For lack of a better word we will use 'enchantment' as a general term for the fifth stage implying a fascination with the outside world with the possibility of becoming overwhelmed by the significance of 'everything', which may result in inflation and/or 'diffusion' - lack of focus.

#### ATHROPOMORPHIC ATTRIBUTES

CONVERT OTHERS; IDEOLOGIES; BLAMING THE SYSTEM; EXCESSIVE; EXAGGERATED; SEDUCING; **VANITY**; EASY LOVE-AFFAIRS; FLIRTATIONS; TACTFUL; POPULAR; WANT A BRIGHT VIEW OF LIFE; FEEL DIFFERENT; AMBITION; **NEEDS COMPANY** AND FEARS IT; FEAR OF FALLING, OF BEING ALONE, OF DEATH; NO COMMUNICATION; **HAUGHTY**; **ALOOF**; BITTER; **GRUDGES**; RESENTMENT; INDIFFERENCE; RARELY CARRIED AWAY BY PASSION; UNLIMITED GROWTH, BURN-OUT; AS IF THE END IS NEAR; EXHAUSTION; ARTISTRY; **DISSATISFIED** WITH THE PRESENT; **BLIND TO FEELING-VALUES**; DESPAIR; UTTER HOPELESSNESS; LOSS; WALK AWAY; INDIVIDUALISTIC; ESTEEM NEEDS, NEEDS APPRECIATION;

- corrupted by power; self-righteous; **imposing**; advising; tempting; threatening traditional ways; terrorist; unhappy rebellion; suffering is proclaimed out loud; desire to spend and acquire; exacting admiration; conditional giving; suspicious; partners, the whole world is seen as hostile; malicious; unintentionally cruel; vindictive; **arrogant**; argumentative; avoidance; stoic defiance; dispassionate; science;

- drop-outs; take away from anyone; mystics; Maya.

#### **extraverted thinking**

Gemini - **knowledge - dissipative.**

association, expansion of relationship, personal security; concrete mind, changeability, duality, restlessness, literary and abstract matters; creation of systems and techniques, recognition of concrete relationships; expansion of relationships, formation of personality; a need to penetrate the surface of things.

Libra - **observation - hedonist.**

idealism, human interchange, individual participation within a social whole; social consciousness and relationships with others, comparison and evaluation of people and situations, appreciation of art, beauty and harmony; establishment of social standards, objectification of consciousness through association and co-operation with others; social participation; a need to perfect relationship with others.

Aquarius - **significance - diffused, aloof.**

social expression, response to a social need, science, music and genius; political movements and revolutions, humanitarianism, group and collective ideals; ability to create and express in social and collective terms, personal insecurity; social entity, but sense of individuality may have been sacrificed, need to be independent of social and cultural support.

- **general stage 6: transformatio**

Animal ~ mobile, transformative, striving for accomplishment and satisfaction ~ extraverted feeling (exploitive, abusive, manipulative) ~ time-oriented ~ the Animus (complex) ~ water (Cancer, Scorpio and Pisces) ~ big five 'agreeableness polarity' (high scorers, who are often chosen as leaders) ~ sixth row like, eighth, sixteenth column like ~ Sulphur (3,6) like.

towards evolvment.

- freedom in options; assertive; independent; courage;
- willingness to risk; **emotional**, endowed with attraction; cleansing;
- penetrating, will-**power**; intensity; strength; deliberation;
- **transformation** of limitations; controlled attraction - repulsion; discrimination; organising; order; endurance;
- transcends ego/personality; philosophical and religious; reflective; understanding; discernment; abstraction; ultimate sense of right and wrong; **compassion**; natural psychologists; dedication; discontented with drama, sentimentality; influential; merging; faithful, loyalty;
- **STRIVING FOR ACCOMPLISHMENT**; EXPLORING; **SATISFACTION**; CONQUERING; IS AFTER ATTAINABLE GOALS; SEXY; PAIR-BONDING, MARRIAGE; DEMAND DIRECT EXPERIENCE - 'PROVE IT TO ME'; AUTONOMOUS; DEATH AND REBIRTH OF AWARENESS; **METAMORPHOSIS**; **EVALUATION**;
- reconciliation with fate.

**water**; **sacrifice**; authoritative; god-like; king; Soul.

- exploring; target-seeking; in search of reward; compulsive desires, nebulous spirituality;
- needy; bottomless pit in terms of need for nurturing; possessive; repulsions - attractions; drawn to sex, death; living in dreamlike reality; chases dreams; tenacious; mistrustful; begging;
- self-righteous; **ego-boasting**; **egocentric**; compulsive Florence Nightingales, attempting to help everyone; hurt pride, indignant;
- **exploiting**; **use and abuse**; cyclic confrontations, cyclic withdrawal; inflexible morals; clings to convictions; dogmatic; prejudiced; restrictive; rigid; serious; heavy; melancholy; depressed; fears failure; defensive; sensitive to criticism; feels attacked; betrayed; persecuted; resents coercion; workaholic/indolent; dislikes discipline; make themselves indispensable; **challenging**; delegating;
- **always asking why, why, why**; theorising; overgeneralising; higher knowledge; condescending; exalt themselves at the expense of others; **want to excel**; rivalry; squandering; waste; neglect; contempt; resentment; blames others; preaching 'the final truth'; satirical;
- **DICTATORIAL**; PASSIONATE; LIBIDO; APPETITE; ARROGANCE; AGGRESSIVE; DEMANDING; WANTS TO HAVE

#### ATHROPOMORPHIC ATTRIBUTES

THE LAST WORD; ARGUMENTATIVE; INTENSE; JUDGEMENTAL; PERSECUTING; POSSIBLE SACRIFICE; **BATTLE TO CONQUER COMPULSIVE NATURE OF DESIRES; ILLUSIONARY, EMOTIONAL MANIPULATION;** ESTRANGES LOVED ONES - MANY MISUNDERSTANDINGS, EMOTIONAL RETICENCE, **'BLACK WIDOW';** WITHDRAWAL; **UNDER CONSTANT THREAT FROM ENEMIES;** INSCRUTABLE; STERN; **SECRETIVE;** CONCEITED; HOSTILE; VINDICTIVE, CRUEL; SUFFOCATIVE; CONSUMING; SECRET DESIRES, ATTRACTIONS, PHANTOMS; ENVY, **SUSPICIOUS;** POSSIBILITY OF MURDER, RAPE; MISPLACED AFFECTIONS - STRONG AND LONG-LASTING; RETREATS TO THE PAST; OLD GLORY, MEMORIES; LONELY AT THE TOP; NEEDS MASTERY AND POWER;

- asceticism; 'demons of temptation'; **forsaken;** specific goals for its own use; explosions of temper; psychics, mediums; suicidal; subconscious death-wish.

#### **extraverted feeling**

Cancer - **change - extremely selfish, greedy.**

personal repolarisation, activity within a limited area, personal integration; home and family, receptivity, sensitivity and feelings, maternal instincts; concrete basis for the expression of selfhood; formation of a firm basis of operation; likely to feel insecure when forced to operate on unfamiliar ground; assumption of responsibility toward others.

Scorpio - **transformation - overpowering vampire.**

sex in its creative, dynamic aspect, identification with a bigger whole, transcendence; will, jealousy, death, magic and occultism, regeneration; awareness of duality, urge to merge and become one with others; individuation and participation; urge to become something greater.

Pisces - **faith, steady motion - usurping.**

repolarisation, personal and social conflicts, self-redemption; impressionability and openness; mysticism, psychism, devotion and fanaticism; both individual and collective unconsciousness; need for sharp repolarisation as an alternative for disintegration; need to give relevant meaning to one's intensely personal visions and experiences.

#### • **general stage 7: distillatio**

Human ~ visionary, ruling; moral care ~ extraverted intuition (possibly destructive) ~ eternity- oriented ~ the Self complex ~ fire (Aries, Leo and Sagittarius) ~ big five 'extraversion-introversion polarity' ~ seventh row like, ninth, seventeenth column like ~ Chlorum (3,7) like.

toward evolvment.

- freedom in options; needs freedom; seeks the ideal, truth, goal-oriented;

#### ATHROPOMORPHIC ATTRIBUTES

- caring; hidden power; strength of will;
- self-control; philosophical, disconnected;
- **MORAL RESPONSIBILITY**; ethics, virtues; conscience; dominion;
- grace; **redemption**; true to ideals (rather than individuals);
- ruling; magician; religious; challenging our very identity; **transcending limitations**; fulfilled;
- SUPREME AND ABSOLUTE; UNLIMITED; SPIRITUAL; PRECOGNITION; ENLIGHTENED; NO SPACE-TIME.

**fire; magic**; Self, God; central planning system.

- ruled by appetites; sudden passions; self-centred; narcissistic; tantrums, rage; reckless; Don Quixotes; as if their needs are not being met; powerless;
- bottomless pits in terms of need for love; fear of being controlled;
- **conflict between purpose and appetite; moral impasses**, double binds, whichever way we move seems wrong; refuse to commit themselves; unreliable;
- our evil, devilish, unfinished areas; virtues crucify; **destructive**; as if (sexually) failing; repressing sensuality, believing it to be evil; **at odds with society**; frustrated by laws; break all the rules; leave situations where they feel inhibited, caged, imprisoned (partners, nation, culture); deny responsibility, with justifications; fixed opinions; inhibited in expressing affection;
- extravagance; trendy; vanity; perverted; **shaping and controlling others**; dominating; decadent; no commitment; not involved; blaming others; travelling, reading, drifting;
- sweep aside obstacles; overpowering; coercing, forcing, imposing; crude; insensitive; cruel; **gambling with money**, time, emotion, energy, **people**; libertinism; licentious; as if society is against them, **betrayed; persecuted**; feel attacked or are attacking (from behind); argumentative;
- ACTING OUT; **AMORAL, IMMORAL**; MINIATURE GODS, **DROP-OUTS**; PROMISCUOUS; DANGEROUS; INTEGRATION VERSUS DESPAIR; SELF ACTUALISATION NEEDS.

#### **extraverted intuitive**

Aries - **act - self-interest exclusively.**

will, being, initiative, courage, impulsiveness; formation of self, primordial structure of the individual; initial emergence of individual consciousness; originating impulse.

Leo - **being - vain, hedonistic, dictatorial, self-serving.**

self expression, creative release of individual purpose, self confidence, flamboyance, pleasure and authority; exteriorisation of the personality as a means of gaining social recognition and increasing self assurance as a social entity; social insecurity; a need to express oneself without assuming

an autocratic position.

Sagittarius - **impulse, decisive - never satisfied, fulfilled.**

abstraction, synthesis and universalisation; expansion and integration of associations; philosophy, religion, inspiration and idealism; abstract mind, recognition of abstract relationships; social- cultural-religious affairs; identification and absorption within a social whole; need to search for distant contacts, often willing to sacrifice anything for the sake of the ideal held highest.

- **Special 'quintessential' stage; whiskers; general stage 8/0**

Quintessence (extreme arrogance or self-depreciation, absent, in a cocoon or glassbell) ~ immersed in the present ~ the whole zodiac ~ big five 'neuroticism' (level of involvement, arousability) ~ tenth, eighteenth column like ~ Argon (3,8/0) like<sup>16</sup>.

Back to unity, immersed in the present.

It may well be that this stage should really be empty, but I cannot resist the temptation:

'A circle, the centre of which is everywhere, the circumference of which is nowhere.'

Arthur Young gives the following, as mentioned:

There is always the possibility to choose for a renunciation of evolution: the nuclear kingdom has antimatter; atoms have the noble gases; molecules constitute minerals, molar aggregates; the plant kingdom has fungi; the animal kingdom has the tunicates - they stay immersed in the present. (RU, p. 109; GM, pp. 80 - 83) (A small note to 'Youngians' can be found in Appendix III.)

Interestingly some of the ones in this 'category' are known to be essential for the universe to exist, or even for some forms of life to exist. May their 'not playing the game' mean an essential sustenance of life?

What I understand from popular books on nuclear physics is that antimatter is introduced and confirmed as a concept to account for the relative stability of creation and annihilation processes in accord with both quantum and relativity theory. Without antimatter nuclear particles would not exist. In an anthropomorphic sense antimatter is sustaining. Young refers to antimatter as 'eternity in an instant' (GM, p. 81).

The noble gases (from Argon downward) are now known to be able to participate somewhat in chemical reactions. They are not completely inert and have unique properties. 'Not playing the game' is not complete.

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<sup>16</sup> In the end the whiskers will turn out to be the clearest representatives of a single 'supertrait', which needs 'sevens', 'fours', to manifest itself, pervading them all. The other way around, there would be no 'sevens', no 'fours' without 'neuroticism'. The supertrait will turn out to be *the* driving force in any process - detrimental and/or evolutionary.

#### ATHROPOMORPHIC ATTRIBUTES

Minerals refer to the solid phase. To my knowledge there is no 'law' in physics that refers to a necessity of a solid phase. Physics about solids is purely descriptive. However, without solids we would only have fluids and gases. Solids give the opportunity for planets to exist, for us to exist, they may be regarded as sustaining as well. While they may also be described as 'immersed in the present', there is also a 'eternal' quality to them. They surely 'survive' our temporary bodily life.

Fungi are essential to the survival of possibly all vascular plants. Without them vascular plants would not be able to get enough minerals and water inside their roots to sustain growth above the earthy ground. Fungi sustain. I know nothing about the tunicates yet.

**So, seemingly dead, autistic, absent, free, or arrogant, they may sustain, unseen and uninvolved. Absent.**

Von Franz again (p. 78):

'Then comes the fifth essence, which is not another additional element, but is, so to speak, the essence of all four and yet none of the four; it is the four in one... It means a consolidated nucleus of the personality which is no longer identified with any of the functions.'

When the four functions are 'gone' or 'all present', we are left with the introversion - extraversion polarity. In separate descriptions of introversion and extraversion Von Franz and others mention the arrogance and vanity of an extravert falling into inferior introversion and the extreme doubts (self-depreciation) of introverts 'falling' into inferior extraversion. Our homoeopathic concern with imbalances can make them either very arrogant, or with extreme self-depreciation.

stage 8:

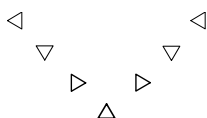
uninvolved  
sustaining  
absent  
extreme  
self-depreciation  
unseen  
annihilated

outside space-time

stage 0:

uninvolved  
sustaining  
outside space-time  
extreme  
arrogance  
sociopathic

A way to expand your 'feel' and understanding of the above general stages may be to buy and read the works from Arthur Young, Edward Whitmont, Jeff Green, Jan Scholten, Jung, astrologers, personality psychologists etc. etc., but now you have an idea of them.



## 4. IN PRACTICE

We will use the framework with sevens as a rough tool in the analysis of cases while focusing on the four classic elements and seven specific chemical elements. At first we will stay within the periodic table. The first impression may be that distinction between four classic elements and introversion and extraversion can only help in reducing groups of possibly indicated remedies into one out of seven, one out of four. You will find out that it immediately may give more refinement. You will find out that it may add something to Jan Scholten's metaphor, to Rajan Sankaran's delusions and kingdom approach, to George Vithoulkas' isolated essences and those from others, to fragmentary repertory analysis, to fragmentary knowledge of fragmentary materia medica.

Let us 'solve' some cases with this question in mind:

Which of the classic elements, fire, water, air and earth, are the most imbalanced in this case?

In common English the symbolic content of the four classic elements still comes out in 'to fire = to arouse, to start, 'to throw out'; to water = to nourish; to air = to make known; to 'earth' = to get down to earth, to materialise.' (Arthur Young; GM, p. 112.)

However, in homoeopathy we are always concerned with imbalances.

### IMBALANCED SEVEN AND IMBALANCED FOUR

- Fire, introverted intuition: visionary; without perspective. Sticks to dreams and visions. Disregards its own vulnerability and stumbles over limitations in the outside world. Natrium(3,1) (Hydrogenium (1,1)) like.
- Water, introverted feeling: vulnerable, deeply felt hurts; cast adrift, without limits. Disregards its own confusion and stumbles over the visions and expectations of others. 'What do they think and expect from me, that I cannot be/deliver/accomplish?' Magnesium (3,2) (Beryllium (2,2)) like.
- Air, introverted thinking: mentally confused; hollow, without purpose. Disregards its own limitations and stumbles over the exploitiveness of others. Not knowing how to determine a position. Aluminium (3,3) like.
- Earth, sensation: limited, rigid, matter-of-fact like, formal, in the here and now; without clear feeling values. Sticks to 'reality'; disregards purposes, both within and without and disregards wider perspectives. Almost paranoid. Silicium (3,4) (Germanium (4,4)) like.
- Air, extraverted thinking: mentally diffused, but also creating confusion and diffusion: (dis)enchantment; hollow, empty without purpose. Disregards limitations in the outside world and stumbles over its own vulnerability. Inconsistent loyalties. Phosphorus (3,5) (Antimonium (5,5)) like.

## IN PRACTICE

- Water, extraverted feeling: deeply felt hurts, but also hurting; cast adrift, without limits. Disregards diffused perspective of others and stumbles over its own visions and purposes. 'Why don't I get what I want?' Dissatisfied, manipulative. Sulphur (3,6) (Polonium (6,6)) like.
- Fire, extraverted intuition: visionary; without perspective. Disregards vulnerability of others and stumbles over its own limitations. Visions become more important than people. Means subordinate to ends. Chlorum (Americium? (7,7)) like.

Because we do have a link with the Jungian functions and the classic elements, we can also make a choice out of four to start with.

- Fire, intuition: visionary, focused without perspective; foolish. Natrium muriaticum (3,1 + 3,7) like.
- Water, feeling: vulnerable, deeply felt hurts, but also hurting and manipulative; cast adrift, without limits. Magnesium sulphuricum (3,2 + 3,6) like.
- Air, thinking: mentally confused and diffused, but also creating confusion and diffusion: (dis)enchantment; hollow, without purpose, without focus. Aluminium phosphoricum (3,3 + 3,5) like.
- Earth, sensation: limited, rigid, matter-of-fact-like, formal, dogmatic, in the here and now; without clear feeling values. Silicium (3,4) like.

> means better by, ameliorated by -. < means worse by, aggravated by -.

### CASE 1<sup>17</sup>.

Woman, born 1949, works in the kitchen of a house for the elderly. First consultation 1995.

Main complaints:

- Lower back pains, lumbar and sacral; < walking, a lot of motion, being too busy; > lying. Stiffness in the morning; > exercises.
- Involuntary loss of urine; < coughing, sneezing, straining; 'a dripping tap' also at night.
- Alternating normal stool and diarrhoea; within half an hour after eating the food comes out again - undigested; smelling like the food eaten; it squirts (?) out; also flatulence - < lying in bed.
- Stitching pain in the lower abdomen as from sharp knives; alternatingly chilly and hot and perspiring with it.
- Very tired.

All this started after surgery and X-ray treatment for uterus carcinoma 13 years ago (also with removal of the ovaries). The carcinoma manifested

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<sup>17</sup> Since the focus of this book is on patterns, the cases will be kept informal. The focus will be on the analyses in terms of some new questions and answers. Of course you may repertorise the cases and see if known materia medica fits in. Follow-ups will be kept short.

## IN PRACTICE

itself by tiredness; loss of weight to 42 kg.; loss of blood, with dark clots, smelling like rotten eggs.

Red palms for 10 years - sometimes a little swollen.

Following her cancer she has been an alcoholic for quite some time: 'If I have to die, why not now?'

After ten years she got angry with her cancer.

Trauma: sexually abused by her father (4-th to fourteenth year) - orogenital sex. She was jealous of girls who also got attention from her father.

At the same time she could get from him whatever she wanted. She remembers her father as a man with integrity. He died when she was 17 years old.

At boarding-school she felt as if she was not good enough as a person.

She looked up to others, as if she were inferior. Doubted herself. Trying her best not to be discussed by others. Later on she became manipulative: consciously lying, presenting a different picture of herself to others than how she felt. Playing games with others. Challenging. She enjoyed it when others did not understand a thing about her.

She has strong opinions when she has been drinking. Has had many comments on her lifestyle in her life. Fear of abuse, and often feels abused. Fear of a real commitment in a relationship. Relationships have been a means for power. Has 'had' 'a 1000 women and 10 000 men'. Her only son was drunkenly conceived. She consciously decided to raise him on her own. At present she is married. Her husband already had children. They feel like her own now.

She has a strong need for communication. Is discontented with her husband, although she has a lot of respect for him. She also fears to lose him, and can be very jealous. Sometimes she even checks his appointment book out of suspiciousness.

Isolates herself when feeling down. Weeps when watching Oprah Winfrey and feels lonely then.

She desperately longs for contact without manipulation.

Anxiety about others. Hates violence. Always wears black clothing.

She has had periods of pure night life. Nowadays < after 20.00 hours. She sleeps on the right side. Warm-blooded.

Dreams of living people in strange surroundings, with dead people around.

Desires: sour, meat, fish, strong tasting food; aversion: sweet.

## ANALYSIS

In a way all elements are imbalanced... Let us just look at the main and clearest ones.

Power and manipulation make me think of imbalanced water, feeling.

To me, imbalanced feeling is connected with the second and sixth row of the periodic table. It is also connected to the second, the fourth, the eighth, the twelfth and the sixteenth column.

The limitless amount of sexual interrelationships she had, her 'dream' of no

# IN PRACTICE

manipulation make me think of imbalanced fire, intuition. In fact, the limitless amount made me ask about her ideals.

Imbalanced fire is connected to the first and seventh row and the first, the third, the ninth, the eleventh and the seventeenth column.

She certainly is not dogmatic or formal. The emphasis isn't on imbalanced earth. We can skip row four and columns 6 and 14.

Her thinking is relatively clear. Air is relatively balanced. We can skip rows three and five and columns 5, 7, 13 and 15.

I want a remedy that has both feeling and intuition imbalanced. I am not content with a remedy that has only fire as the main imbalanced element, nor with one that has only water as the main imbalanced element. At the crossings of the mentioned rows and columns we find elements that have them both as imbalanced elements.

Where should we look in the periodic table? Upper half? Lower half? Left? Right?

The left upper half is the most introverted, closed. The right lower half is the most extraverted, open; inflated, exploitive or destructive.

(Note that there are good chemical reasons to put Hydrogenium both in the first and seventeenth column. Both introverted and extraverted intuition. Like both Natrium (3,1) and Chlorum (3,7) at the same time.)

At the crossings of those rows and columns we find Lithium, Fluor, Cesium, Lutetium etc.

With her open manipulation and her lonely withdrawal, we might look at the right upper or the left lower half...

> 1 FIRE	H																		(H) He
>> 2 WATER	<u>Li</u>	Be										B	C	N	O	<u>F</u>	Ne		
3 AIR	Na	Mg										Al	Si	P	S	Cl	Ar		
4 EARTH	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr	
5 AIR	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe	
>> 6 WATER	<u>Cs</u>	Ba	<u>La</u> *	Hf	Ta	W	Re	Os	<u>Ir</u>	Pt	<u>Au</u>	Hg	Tl	Pb	Bi	Po	<u>At</u>	Rn	
> 7 FIRE	Fr	<u>Ra</u>	Ac**	<u>Db</u>	Jl	Rf	Bh	<u>Hn</u>	Mt										
			*	La	Ce	Pr	Nd	Pm	Sm	Eu		Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu
			**	Ac	Th	Pa	U	Np	Pu	Am		Cm	Bk	Cf	Es	Fm	Md	No	Lw
	<u>^</u>	<u>^</u>	<u>^</u>	<u>^</u>					<u>^</u>	<u>^</u>		<u>^</u>	<u>^</u>			<u>^</u>	<u>^</u>		
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q	F
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1

In Jungian literature we can find lines on intuition combined with the Mother complex; with the Mother complex equivalent to feeling. Hillman (p. 92): 'A nose for the nasty; or everything that one smells, eats, notices, touches may have a sexual-erotic thrill.' I would like to put the emphasis on 'everything', and it fits with this case: Lithium (2,1) and Fluor (2,7).

Fluor is on the right upper side.

## IN PRACTICE

Out of curiosity, I looked in the repertory at EXTREMITIES, DISCOLORATION, HAND, PALM, REDNESS, because they really were red. (Kent, p. 980.) Remedy: Fluoricum acidum; and we may doubt if the rubric is complete... There should be more remedies that have it as a symptom. Alcoholism is more common.

All the same, almost everything fell into place, also in the known materia medica of Fluoricum acidum, that I checked. An acidum certainly is not bad in a case like this: Hydrogenium compulsively seeks 'unity'. Anything less than that may make them lonely and may make them move to someone else. So I gave it.

I still wonder what Lithium fluoricum might have accomplished, but Fluoricum acidum did enough.

## REACTION

Fluoricum acidum (30, single dose) represented a turning point. The same day she took the remedy, she developed a heavy headache, that lasted for three days. A few days later she suffered from a different bellyache than usual. It felt as if she had been beaten up. That pain lasted for four days.

After that, an amelioration on several levels took place. Her back held surprisingly well; her stool got much less undigested and much less watery. No pain anymore of cutting knives. Less involuntary flow of urine.

On the emotional level she felt more distant, less vulnerable. After a quarrel with her husband, she returned to him after an hour, whereas she used to stay away from him for a day. She became clearer in her expression of what she wants and what she does not want, which made her easier to get along with. There was less restlessness, and she could stay at home alone, without urges to go out all the time.

Her energy improved very much.

Two months after the first dose the remedy was repeated. A similar aggravation and further amelioration followed. She decided to have an operation in order to get rid of the remaining incontinence, despite the doubtful prognosis the surgeon had given her.

Her outlook on life had become quite positive.

Half a year later she started a night course in philosophy.

Nowadays, five years later, she is still doing quite well. No further repetitions of the remedy have been given, because she feared the possibility of another aggravation and there was no relapse.

## COMMENTS

It will be clear, that a focus on only the four classic elements, may give more differentiation than one would expect at first sight. One imbalanced element may not exclude three possible remedies out of four, but fifteen out

## *IN PRACTICE*

of sixteen, when we add some questions. Two imbalanced elements may not exclude half of the remedies, but again fifteen out of sixteen. (The numbers are not completely accurate, because the periodic table is asymmetric; it is the idea.) To be able to exclude so many remedies, we have to be really sure about imbalanced elements. Often, to become sure on an imbalanced element is the hardest thing to do. With some added questions, it is possible to focus on areas within the periodic table, even if the main imbalanced elements are not clear.

Let me describe what is happening inside me in taking a case. When I start an interview my mind is relatively blank at first. Then, very often there is one element out of four that strikes me as imbalanced. In a way I am 'scanning' an imaginary chessboard in front of my head at the same time. Moving through the fields and areas, rows and columns of that chessboard. Dismissing fields and areas, dismissing rows and columns that do not ring any bells, with homoeopathic knowledge in mind. Slowly but surely, but often with hunches, I am settling on an area, with adjacent fields. Sometimes the hunches come through in Jan Scholten's terms, sometimes in terms similar to Rajan Sankaran's kingdom terms, sometimes in clear-cut classic element terms, sometimes in specific rubric terms, sometimes in terms of specific chemical elements...

There is still an open mind. For instance: when I have settled on the second row (introverted feeling, water), I am still keeping some attention on the second, fourth and twelfth column and a fuzzier look at row 6 and columns 8 and 16, all connected to feeling, water. Anything that happens within the interview may induce me to shift focus, even from that first imbalanced element. However, if it stays focused, any additional imbalanced classic element, but even an accentuation of the same imbalanced element induces me to focus attention to the crossings. When it feels right, I immediately go to known materia medica. When it does not feel right, I am going to the repertories. If I am convinced of imbalanced elements, but corresponding fields in the periodic table do not feel right, I move to some other chessboards. But that will come later...

In a way, the approach here is very similar to how Jan Scholten can be used: decide on a theme, decide if it is before or after the 'top' of the tenth column, try to focus it all in a general stage, move to repertories and materia medica. If it all fits with a well known remedy, give it. If not, try an unknown one.

## CASE 2.

Same question; which classic elements are the most imbalanced?

Little lady - 1.50 m., born in 1927; housewife, costumier in the past; first consultation 1989.

Main complaint: stomach pains three out of four weeks, for the last 35 years. (X-stomach: extensive fibrosis.) No clear description of the pain: pressing.

No appetite; sensation of a plug in the throat. Nausea and flatulence at the same times; < morning; offensive. Loud eructations.

Stomach pains: < butter, cabbage, beans, strawberry, onions (3), fats, cream(3), ice-cream (2), when nervous, tight clothing. > loose clothes, lying on the side.

She has been instructed to lose weight by her MD, but she does not succeed (54 kg.)

Stool once a day, with the help of some herbs; undigested.

Headache before and during stormy weather; pressing; mainly her forehead; > pressure, closing eyes.

Sometimes an undefined pain outside and around her right ear.

Always pain on swallowing because of 'processus styloideus elongatus'.

Loss of urine when laughing.

As a child she very often fell; only started walking when she was three.

Has had Rachites. Had pains in her right ear for years. Had nefrocalcinosis (kidney-stones) during pregnancy, when she was 35 years old.

1973: hysterectomy and ovariectomy because of...??? (She did not know why.) (Her period was 22-28/ 4; a little painful; she felt dirty during her menses; the last day before her menses she was very warm-blooded (3); her flow started when she got excited.)

Medication: Tagamet; no hormone supplementation.

Warm-blooded in general; energy no problems; perspiration normal; sensitive smell; always sniffing flowers when she encounters them.

Aversion to misty weather, melting snow; rain; warmth when exercising; consolation;

Likes open windows, sunshine, forests. Likes the twilight.

Desires: pods, pork, fish (2), sweets, eggs, ice-cream (2).

Aversion: too sweet; cabbage, slimy, salt herring.

Not much thirst. Likes to eat a little at 23 hours.

Sleep: restless; starts with socks; puts them off, and uncovers feet later; hears everything during sleep; since the removal of the uterus she wakes at 4 a.m. and falls asleep again. Restless sleep since surgery. Aversion to complete darkness. Position on right side.

Dreams: falling into a hole, or abyss.

Considers herself closed. She was not allowed to do anything during her youth (no holidays and the like). Only weeps when alone. Likes to be alone, although she also likes company.

## IN PRACTICE

Worries about her husband, her heart, her son. Likes to be straight with people. Nervous. Anxiety during thunderstorms; fear of dogs (she was bitten once); fear of needles.

Her father and sister in law were alcoholics - and aggressively so; she can still be angry about that.

Always washes her hands. (She was raised up that way.) Loves needlework, and reading simple romantic novels.

Is church going, her husband is not.

No problems with sexuality, although she dislikes the sighing and groaning. Since the operation some vaginal itching during intercourse.

My impression: chatty, informal, superficial. Continuously talking about what her MD told her what to eat, what not to eat.

## ANALYSIS AND COMMENTS

Many homoeopaths would give Phosphorus (3,5) in this case. And so did I. (I must say, that I did not believe all she told about herself. Even when she was talking about her anger, it did not strike me as having 'feeling depth'). Why come up with a case like this? It is here to illustrate a point. A lot of us would link less imbalanced 'Phosphorusses' to feeling; to water. Feeling as the main imbalanced function. (See for instance Philip M. Bailey who connects Phosphorus to water, air and fire, in that following order.) To me feeling with Phosphorus is superficial, sentimental, although genuine. Emotional yes, but it does not have the depth and intensity a real feeling 'type' would have. Most 'Phosphorusses' are enchanting, associative, flowery, creative, but also evasive. Airy.

In the same way as with Phosphorus, many would associate Jung's anima and anima-complex with feeling. I would be the last to say that there is no association with feeling, but what I do say is that feeling is uncontrollable: feelings happen to Phosphorus; feelings happen to one taken by, or oriented to the anima.

I am one who either knows this very well, or does not understand at all: of all remedies taken the last 20 years (also a lot for dreamimproving purposes) I have benefited the most from Phosphorus, Phosphoricum acidum, Calcium phosphoricum.

So, we have hardly started with cases, and the system I am presenting turns back on itself. If you know nothing about Jungian extraverted thinking or the anima (the woman within), if you know nothing about the zodiacal air signs, if you know nothing about 'openness to experience' of trait psychology, now you do know something about them (as I conceive them to be), if you are a little familiar with Phosphorus.

Similarly, you can have a look at well-known remedies, see what Jungian, zodiacal or psychological concepts are linked in the grids that accompany this book, and you know something about them. As we may learn Jungian zodiacal or other psychological concepts from homoeopathic

## IN PRACTICE

remedy-pictures, we may learn some homoeopathy from them. This is in fact why I can write a relatively short book, the described symbolic connections are nearly always one-to-one correspondences, and the terms used can be regarded as equivalents.

The periodic table becomes a translation table.

Phosphorus gives us also an idea of the whole fifth row. The anima-complex. Extraverted thinking linked to the anima, as mentioned in the 'equivalents' in the previous chapter. Phosphorus linked to Jan Scholten's creativity, the arts, creative science in the fifth row. Creative and flowery, to be linked to Rajan Sankaran's ideas about kingdoms, here his 'plant kingdom', reflected in the periodic table.

Some would link Phosphorus to imbalanced intuition, possibly because of its well-known 'clairvoyance'. As I understand it, 'clairvoyance' with Phosphorus only adds to its diffusion. Certainly there is some 'foolishness', certainly there is lack of perspective. However, since there is lack of focus, since Phosphorus is very communicative, the main imbalanced element is air.

This case and our known picture of Phosphorus, illustrates that we need to know how the elements interrelate. A chapter on the interrelationships between functions is a necessity.

A similar logic could apply to the fifth row: to be really creative, one needs inspiration. Inspiration linked to intuition, but again diffused when imbalanced.

## REACTION

She had an aggravation of her stomach complaints for one week. A lasting amelioration followed. In stead of three weeks out of four, she got stomach pains one week out of four. She also was able to extend her diet.

She has not had any pain in her throat-area anymore. Her stool became better and she could reduce her 'herb-intake'. She slept longer. Only once she had a headache, despite a lot of stormy weather.

She still was chatty, but it seemed a little less restless.

In the years to follow Phosphorus was repeated about five times, in higher potencies, in successively longer intervals. With good results.

## CASE 3.

Woman, born 1946; assistant to a GP. First consultation April 1991.

Main complaint: 'acne rosacea' for 1½ year - intensely red face; sensation as if her skin is bursting.

Red patches, mostly diffuse, a little raised. Burning (3), itching (3), she must scratch. Dry sensation, as of sandpaper.

Her eruption sometimes comes suddenly, sometimes goes suddenly.

## IN PRACTICE

Allergic to nickel, colofoleum, cobalt, wool.

< weekends, winter, frosty weather, white wine.

History: retinitis left - discovered in 1963: nearly blind on that side.

As a child she had eczema behind both ears, and on the bend of her left elbow.

Menses: painful - she crawled in her bed; > bending double, warm applications; cycle 22/5;

In 1983 she had a hysterectomy because of fibroids.

Painful breasts before menses.

Mentally: she has a handicapped child of 15. Her husband has been in the psychiatric ward for a year, because he was 'overwrought'. There is often a battle going on between her and her daughter, because they are very much alike.

In general she is impatient, except with children and the elderly.

Stout woman.

She is in her post menopause since her 37-th. Swallows estrogens since then: otherwise she is constantly feverish and depressive - very irritable and yelling towards her family-members.

She is a little fatalistic, and anticipates on trouble.

She is afraid of mice, uniforms, and any form of authority.

In her teens she suffered enormously from examination fright. She did not attend them and always went to the cemetery where her father was buried.

Warm-blooded; before the hysterectomy she was chilly.

> open windows, fresh air.

There are periods that she is sleepless from 3/4 - 6/7 'o clock; uncovers feet.

Dreams of falling; her daughter having an accident; dying father.

(On her 33-d she followed a course in mourning because of her father, who died when she was 7 years old.)

Desires: fish, herring, cheese (3), bitter, eggs (3), chicory.

Aversions: lamb meat, oyster, salt.

Sometimes she has paroxysmal anal cramping pain at about 3-4 'o clock at night. Palpitations on lying down.

Pain left shoulder; < lying on it.

She is a little constipated.

## ANALYSIS 1.

This is an interesting case, because no matter how you would like to analyse it, will come up with the same remedy. At the time it took me four hours to decide on Sulphur (3,6) (200). The 'most sensible whole' to prescribe on, seemed her picture since the 'break' of the uterus extirpation. Warm-blooded, uncovers feet. She had also used a lot of antibiotics against her acne. (Tetracycline)

## REACTION

Sulphur had some effect. Her skin looked beautiful for one week. After that it became as usual. Palpitations stopped completely. Her sleep got much deeper and longer. She had dreamt about marital problems a lot. (Good friends were in divorce unexpectedly.) She now also tells me about a platonic friendship she has had for five years. To her husband she felt more like a mother, than like a partner. Her energy is the same. She got a little constipated. Uncovering her feet had stopped. She even got chilly and used an electric blanket at night.

## ANALYSIS 2.

Some reaction; some changes. The pattern on which I had prescribed Sulphur was gone.

What imbalanced elements?

Certainly there is vulnerability: introverted feeling. We may regard fear of authority as something earthy, sensation.

It is easy to decide on Calcium (4,2) in this case, with a fuzzy look at Carbon, Graphites (2,4). But which Calcium?

Of course I had a question ready, after the four hours in the first analysis: 'What did you do at the cemetery?' She talked with her father... Calcium silicata: 'talks with dead people'.

After having decided on Calcium, we may translate examination fright in combination with fear of authority as both air and earth off-balance. Silicium (3,4) is on one of the crossings. (No homoeopath needs to translate examination-fright into earth and air off-balance, to think of Silicium or Silicea. All the same, an examination has a formal aspect - earthy, and a interrelationship aspect - airy. It asks for some self-determination. We may suspect 'examination-fright' to be clear parts of the remedy-pictures of Vanadium (4,3) and Gallium (4,3), but also of Manganum (4,5), Arsenicum (4,5) and Stannum (4,5). Examination-fright may also have fire imbalanced; anticipatory. It may also have water imbalanced; vulnerable. All of them? Yes. That's why I combined it with fear of authority in the above. There is some sense of 'guilt' and responsibility in the 'earth-air' combination. You will find that there are not many clear 'imbalanced fire' rubrics in our repertories; nor clear rubrics referring to imbalances in the other classic elements. All the same, we may use the classic elements, as a tool to understand why a remedy is in certain rubrics and not in others.)

Any way would have done it.

Clinical: Acne: Calcium silicata in bold type.

Classical: 'talks with dead people': Calcium silicata.

Jan Scholten: There are Calcium elements in this case, and there are Silicium elements in this case: Calcium silicata. (Surely he would write a longer analysis!)

The presented way: three elements out of four imbalanced. Settling on

## IN PRACTICE

Calcium with imbalanced introverted feeling (water) and sensation (earth),  
Silicium comes in as imbalanced coping (earth) in relationships (air).

It is better to have more maps of the same area, than to have only one.

1 FIRE	H																	(H) He	
> 2 WATER	Li	Be										B	<u>C</u>	N	O	F	Ne		
3 AIR	Na	Mg										Al	Si	P	S	Cl	Ar		
>> 4 EARTH	K	<u>Ca</u>	Sc	<u>Ti</u>	V	Cr	Mn	<u>Fe</u>	Co	Ni	Cu	<u>Zn</u>	Ga	Ge	As	<u>Se</u>	Br	Kr	
5 AIR	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe	
> 6 WATER	Cs	Ba	La*	Hf	Ta	<u>W</u>	Re	Os	Ir	Pt	Au	Hg	Tl	<u>Pb</u>	Bi	Po	At	Rn	
7 FIRE	Fr	Ra	Ac**	Db	Jl	Rf	Bh	Hn	Mt										
			*	La	Ce	Pr	Nd	Pm	Sm	Eu		Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu
			**	Ac	Th	Pa	U	Np	Pu	Am		Cm	Bk	Cf	Es	Fm	Md	No	Lw
			^		^		^		^			^		^		^			
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q	F
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1

Calcium is on one of the crossings between water and earth.

## REACTION 2.

Her face was very red for three days after taking the remedy. After that it remained changeable: sometimes very good, sometimes very bad. She also had had a conjunctivitis. She spontaneously stopped eating as many eggs as she used to. No anal cramps anymore. To her own surprise she had a quarrel with her GP about her wages. She wanted more. In the past she never would have dared to ask for more... (Remember, she had not gotten any certifications, because of her examination-fright.)

We decided to wait.

Within a few months she quit her job, to take a new one in a hospital. There she had to work in a team, which she had never dared before. Her skin cleared up.

In the years that followed she has had repetitions of Calcium silicata and Sulphur. Whenever repetitions of Calc-sil. stopped working Sulphur did it again. Whenever repetitions of Sulphur stopped working Calc-sil. did it again. She has had an emotional breakdown because her husband was hospitalised again, her daughter had her twentieth operation, and her job had to be done well. She felt responsible for all of them. A psychiatrist and the remedies helped her.

For the last four years she has been calling once a year, for repetitions.

She is on track.

#### CASE 4.

Man, born 1950, first consultation beginning of 1998.

Main complaint: suffers from hemorrhoids since December 1996. The hemorrhoids are protruding. They are itching continuously, and he has to scratch, which > temporarily. It feels as if knives cut through them. < at night, at about 1.30 - 2.00 hours. He wakes up from the itch and the pain. He has been treated with elastics, with no effect on the itch and the pain. He is a little constipated and has to press hard while defecating.

Sometimes he has a frontal headache before thunderstorms; > during.

In the past he has had an inguinal hernia (1972).

Has been a greengrocer for 21 years. Nowadays he works as a sexton. He loves to be his own boss. Idealistic, driven. Restless. Persevering if needed. Loves to meet people. Likes company; gets along with almost anyone. Religion is a big support and inspires. Often wants to do more than he can accomplish.

Divorced in 1990; two children. Has digested the divorce well. He can be very angry at injustice - also injustice done to others, like robbery. Considers himself very trustworthy and straight. Not anarchistic; rules are needed.

Felt as if he had been a scapegoat as a boy. Nothing about him was considered good enough. Bitter towards his family.

Has had a few relations after the divorce. Has not closed up. No fears, except when alone at night, at home. 'Anything can happen.'

No problems with sexuality.

< hot weather.

Desires: new herring (3), ice-cream (3), lemon, sweets, lots of coffee, tobacco.

Sleeps on the back since his divorce, arms above his head. No dreams.

Easy perspiration during exercise.

Needs time in the morning to get going. Likes evenings best.

#### ANALYSIS

I have translated his former job, greengrocer, offering his vegetables at the houses with a vegetable barrow, as space oriented, airy. He is also interrelationship-oriented and communicative. His bitterness towards his family suggests being hurt deeply, vulnerability, introverted feeling. At one of the crossings between airy and watery columns and rows we find Nitrogenium (2,5).

He is also a driven man, religious: intuition. Although it does not really make an imbalanced impression, he was not able to reconcile his bitterness with his inspiring religion. At one of the crossings between intuitive columns and intuitive rows: Hydrogen (1,1).

## IN PRACTICE

Nitricum acidum is known for its discontent and its stitching anal pains.

1 FIRE	H																(H) He			
> 2 WATER	Li	Be											<u>B</u>	C	<u>N</u>	O	F	Ne		
>> 3 AIR	Na	<u>Mg</u>											Al	Si	P	<u>S</u>	Cl	Ar		
4 EARTH	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr		
>> 5 AIR	Rb	<u>Sr</u>	Y	<u>Zr</u>	Nb	Mo	Tc	<u>Ru</u>	Rh	Pd	Ag	<u>Cd</u>	In	Sn	Sb	<u>Te</u>	I	Xe		
> 6 WATER	Cs	Ba	La*	Hf	<u>Ta</u>	W	<u>Re</u>	Os	Ir	Pt	Au	Hg	<u>Tl</u>	Pb	<u>Bi</u>	Po	At	Rn		
7 FIRE	Fr	Ra	Ac**	Db	Jl	Rf	Bh	Hn	Mt											
			*	La	Ce	Pr	Nd	Pm	Sm	Eu		Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu	
			**	Ac	Th	Pa	U	Np	Pu	Am		Cm	Bk	Cf	Es	Fm	Md	No	Lw	
			^		^	^		^	^			^	^		^	^				
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q	F	
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3	
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1	

Nitrogenium links with air and water.

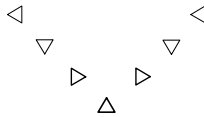
## REACTION

After the Nitricum acidum his sleep became deeper, he felt more at ease inside even when alone. His main complaint was unchanged... and I made a beginners-mistake... (After 12 years of practice!)

I was not content. I wanted a bigger reaction. I wanted more amelioration. So I decided that Nitricum acidum was near the mark, but not good enough. We did not wait. Only after two months with Muriaticum acidum and Kalium phosphoricum, with no reaction, I returned to Nitricum acidum and repeated it, now with lasting results, also on the intolerable anal itching.

Nitricum acidum was repeated once after another five months.

Often we can wriggle ourselves out of admitting mistakes. In this case my mistake made it possible to have some more talks with this man. He surely did have some qualities that are nearer Phosphorus (3,5) than to Nitrogenium (2,5), as I have conceived them in the past.



## 5. DO IT YOURSELF WITH THE STRIPPED STAGES

To be able to use the seven and one that we are talking about in a way similar with the 'group analysis' that Jan Scholten uses, we may strip them.

quintessence:

stage 0.

uninvolved  
sustaining  
absent  
outside space-time, immersed

extreme  
self-depreciation  
unseen, annihilated

stage 8.

uninvolved  
sustaining  
outside space-time, immersed

extreme  
arrogance  
sociopathic?

intuitive, fire, being; 'cause' of imbalance: confinement, lack of variety, lack of freedom.

stage 1.

impulsive  
pure  
innocent  
simplicity  
expectant  
honest  
visionary  
purposive

compulsive  
impetuous  
frank  
naive  
foolish  
loners  
fanatic  
idolising  
monomania  
self-righteous

stage 7.

moral  
responsibility  
freedom in options  
redemption  
moral control/care  
purposive  
integration

acting out  
gambling  
claiming  
dominating  
destructive  
amoral  
despair

intuition, wants to be  
eternity oriented

intuition, needs to be  
eternity-oriented

feeling, water, belonging; ambivalence; 'cause' of imbalance: discords, betrayal of trust.

stage 2.

yearning, hope  
nurturing  
empathic  
bondaged  
adaptable  
immersed  
orphanage  
trust

overpowered  
dependent  
needs security  
vulnerable  
no solidity  
yielding  
victim  
avoid failure  
affiliation

stage 6.

striving for  
accomplishment  
satisfaction  
metamorphosis  
exploring  
evaluation  
sacrifice  
ambition  
trust

exploitation  
dictatorial  
as if threatened  
abusive  
judgemental  
secretive  
suspicious  
manipulative  
competitive  
jealousy

feeling, wants to belong  
time-oriented

feeling, needs to belong  
time-oriented

### *DO IT YOURSELF*

thinking, air, relating; avoidance; 'cause' of imbalance: friendless.

stage 3.

self-reliant      confused  
 self determined      resist change  
 break with      refusal to  
 authority      commit  
 choices      revolving  
                  perspectives  
 plans      hesitation  
 wandering      disbelief in  
 decisive      possibilities  
                  doubts  
 thinking, wants to relate  
 space-oriented

stage 5.

growth      self-aggrandisement  
 expansion      aloof  
 creative      inflation  
 socially      vanity  
 involved      performance  
 craves      facade  
 expression      overdoing  
 enchantment      glory of power  
 wisdom      influencing  
 communication      convincing  
 capitulation      moral  
 perspective      cowardice  
                  defendant  
                  needs company  
 thinking, needs to relate  
 space-oriented

sensation, earth, controlling; 'cause' of imbalance: inconsistency.

stage 4.

perseverance      stubborn  
 practical      prestigious  
 discipline      critical  
 analytical      faultfinding  
 dutiful      lost in details  
 order      formal  
 respect      routine  
 service      dogmatic  
 responsibility      perfectionism  
 self limitation      guilt, paranoia  
 realistic      ambitious  
 war      materialistic  
 construction      conservative  
 sensation, wants or needs control  
 in the here and now

In our 'one word' keynotes:

- |  |   |
|--|---|
| 1: impulsive - compulsive<br>2: yearning - vulnerable<br>3: self-determined - confused<br>4: responsible - materialistic, matter-of-fact, rigid, limited | 8/0: uninvolved<br>7: moral - destructive<br>6: metamorphosis - exploitive<br>5: enchantment- self-aggrandisement |
|--|---|

(The stripped stages can also be found on separate pages at the end of the book as a 'do-it-yourself kit'.)

(Stages 0 and 8 always coincide. We may call the whisker an alpha-omega stage; a unity stage, quintessence.)

## DO IT YOURSELF

### EXAMPLE 1: NATRIUM MURIATICUM

You may use scissors or any other paper cutting device to cut the pages with the stages repeated, to make a card-game out of it.

Be sure you have the grid next to you if you are compiling another remedy picture. We will start with the one-word keynotes that are at the bottom of the previous page.

1. Decide which remedy you want to make a picture of.  
Let us take a well-known one: Natrium muriaticum, NaCl
2. Decide what kingdom it is derived from.  
molecular: fourth kingdom.
3. Pick the appropriate main stage card. (Kingdoms will be referred to as 'main'.)  
main stage 4.
4. What does it say?  
responsible - materialistic, matter-of-fact, rigid, limited.
5. Decide which substage applies.  
it is a salt: second substage.  
(I am anticipating on subdivisions in the other kingdoms here.)
6. Pick the appropriate general stagecard.
7. What does it say?  
yearning - vulnerable.
8. Combine the two.  
yearning for responsibility.  
vulnerably rigid, limited.  
We might say: easily hurt in the real material world.
9. Are there any further sub-substages?  
Not yet.
10. If so, repeat picking appropriate general stage cards and combine them.  
The above applies to all salts.
11. Can we say something specific about its constituents in a lower kingdom?  
Yes.
12. Which kingdom?  
atomic: third kingdom.
13. Pick the appropriate main stage card.
14. What does it say?  
self-determined - confused.
15. Decide which substage applies.  
third row: third substage.
16. What does it say?  
self-determined - confused.
17. Combine them.  
very determined; very confused.

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18. Decide if any sub-substages apply.  
column 1 and column 17.  
sub-substage 1 and sub-substage 7.
19. Pick appropriate general stage cards one by one.
20. What do they say?  
impulsive - compulsive      moral - destructive.
21. Combine them separately with the sub-substage they are derived from.  
impulsively self-determined    morally self-determined.  
compulsively confused      destructively confused.
22. Combine them with one another.  
impulsively moral in self-determination.  
compulsively destructive in confusion.

All this does not say much yet, unless you combine the one-word keynotes with the meaning of the more extensive descriptions that you can find in the chapter 'Anthropomorphic Attributes...'.  
23. To get a better picture: combine the stripped functions.

For column 1		For row 3		For column 17	
stage 1.		stage 3.		stage 7.	
impulsive	compulsive	self-reliant	confused	moral	acting out
pure	impetuous	self determined	resist change	responsibility	gambling
innocent	frank	break with	refusal to	freedom	
simplicity	naive	authority	commit	in options	claiming
expectant	foolish	choices	revolving	redemption	dominating
honest	loners		perspectives	moral control/care	
visionary	fanatic	plans	hesitation		destructive
purposive	idolising	wandering	disbelief in	purposive	amoral
	monomania	decisive	possibilities	integration	despair
	self-righteous		doubts		
intuition, wants to be		thinking, wants to relate		intuition, needs to be	
eternity oriented		space-oriented		eternity-oriented	

### Combined:

compulsively self-reliant	acting out their self-reliance
compulsively self-determined	acting out their self-determination
compulsively breaking with authority	
compulsive choices	etc.
compulsive plans	
compulsive wandering	
compulsively confused	
compulsively resisting change	
compulsive refusal to commit	
compulsive revolving perspectives	
compulsive hesitation	
compulsive disbelief in possibilities	
etc.	

### *DO IT YOURSELF*

Now we are getting somewhere. Let us pick up some of the best fitting ones:

They compulsively want to be in a wanted (inter)relationship on an equal (no authority) self-determined basis. They need to be in a wanted (inter)relationship. They are loners in chasing their visionary dream-(inter)relationships and they resist to change their visions and huge claims. It may result in monomaniacal thoughts and disbelief in the possibility of morally responsible - and real - care.

The above is already enough. It tells enough about Nat-m. in a nutshell. We can also combine both columns while keeping the issues of the third row in mind. The interrelationships.

compulsively acting out  
compulsively gambling  
compulsively dominating  
compulsively destructive  
compulsively amoral  
etc.

Now you may read the 'anthropomorphic attributes' of the third general stage in the previous chapter. This represents the issues Natrium muriaticum concerns himself with. The 'extensive feel' of general stage one and general stage seven will give possible behaviour in connection with the issues of the third (sub)stage.

Nat-m. just misapplies his visions to the wrong situations, to the wrong, even 'inappropriate' interrelations, which makes him vulnerable in coping with reality. He sticks to a vision of what might have been. We are back at the one-word keynotes: vulnerable in their limitations; compulsively and destructively confused in interrelationships. He does not care about any marriage, culture, whatever, that his envisioned partner is in, hence destructive.

In making a remedy picture, we have to look for the 'highest' kingdom the remedy is derived from. We have to focus especially on the last subdivisions we can make to come nearest 'day to day' behaviour.

If the kingdom a remedy is derived from does not tell much, we need to focus on it's constituents in a 'lower' kingdom, if known. Here too, we have to focus on the last subdivisions we can make.

Let us quote from Frans Vermeulen's 'Concordant Materia Medica' in which extensive materia medicas are condensed. We do have nice monographs on this one, but the next will do.

'Natrium muriaticum...

Characteristics - ... Oversensitive to all sorts of influences... hopeless... Children talk late; cross, irritable, cry from slightest cause...

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Mind - Psychic causes of disease; ill effects of grief, fright, anger, etc. Depressed, particularly in chronic diseases. Consolation <; detests consolation or fuss. Irritable; gets into a passion about trifles. Awkward, hasty; drops things from nervous weakness. Wants to be alone to cry. Tears & laughter. Young girls become lovelorn and fall in love with married men. Hateful; to people who offended him. Sadness; during menses; without cause. Reserved. Easily angered, < consolation. Hypochondrical. Weeps bitterly; involuntarily; or ca not weep. Cheerful, laughs, sings, dances, # sadness. Dwells on past unpleasant memories. Apprehension; anxiety. Fear or dreams of robbers. Awkward; in talking. Absent-minded; scattered thoughts. Revengeful. Thinks he is pitied for his misfortunes and weeps. Abrupt. An idea clings, preventing sleep, inspires revenge. Alternating mental conditions. Extremely forgetful. Aversion to men (in females). Somnambulism; rises and sits about room. Laughs or cries immoderately; and cannot be quieted. Prefers to be alone. Distraction when talking. Easily makes mistakes in writing. Appears to bid for sympathy yet angry when consoled. Cheerful after coition. Aversion to presence of strangers during urination. Thinks she looks wretched when looking in a mirror. Indignation while pregnant. Mistakes in speaking, what he does not intend to. Shameless in bed. Weeping when looked at; when thinking of past events. Ailments from grief; cannot cry. Laughing over serious matters. Love-sick with one of her own sex. Sadness before menses. Sadness in pregnancy. Starting, as if electric shocks, wakening her. Sympathetic. Slow learning to talk. Haunted by unpleasant subjects...

Male/Female -...Tendency to use dirty words during sex...

Sleep -... Dreams of robbers; on waking will not believe the contrary until a search is made...'

Part of the summarised 'evolved picture' (Frans Vermeulen, Synoptic I):

'All Natriums are hypersensitive and closed. In Nat-m. the defensiveness and resentment predominate. 'Not to hurt - not to be hurt' OR 'to hurt - not to be hurt.'

Great vulnerability - easily hurt. Fear of being rejected.

Desire for solitude. Dwells on past disagreeable occurrences; can't or won't put old grievances out of their head. Recall them again and again, especially by playing sad music. Cling to traumatic experiences. Silent grief.

Sympathetic. (Absorb grief and problems of other people, and brood over it when alone).

Objective and controlled on mental level, immature on emotional level.

Wall around Nat-m. may come down after alcohol or during sex. (States that he loves everybody after a drink.)

Defensive and cautious. ('They are not the most friendly of patients and seem to be definitely on their guard. They will answer questions,

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usually fairly shortly, often abruptly...' - Borland.)

< consolation ('as a matter of fact they crave consolation from the *right people*.' - Borland)

'He is always placed on his own resources, either deliberately, as he repels every attempt of sympathy and companionship or involuntarily, through the loss of the beloved person on whom he used to rely emotionally. This state of isolation and loneliness is accentuated by the fact that love, sympathy and communion with others are longed for; yet an inner command, as it were, forbids their acceptance and urges him on to find the source of strength within himself. This separative urge is greater than his emotional longing for connectedness, he is torn by inner strife...' (Whitmont)'

Maybe I should leave it at that... The similarities are enough.

### EXAMPLE 2: ANTIMONIUM CRUDUM

1. Decide which remedy you want to make a picture of.  
Let us take another, but less well-known one: Antimonium crudum,  $\text{Sb}_2\text{S}_3$ .
2. Decide which kingdom it is derived from.  
molecular: fourth kingdom.
3. Pick the appropriate main stage card.
4. What does it say?  
responsible - materialistic, matter-of-fact, rigid, limited.
5. Decide which substage applies.  
it is a salt: second substage.
6. Pick the appropriate general stage card.
7. What does it say?  
yearning - vulnerable.
8. Combine the two.  
yearning for responsibility.  
vulnerably rigid, limited.  
We might say: easily hurt in the real material world.
9. Are there any further sub-substages?  
Not yet.
10. If so, repeat picking appropriate general stage cards and combine them.  
The above applies to all salts.
11. Can we say something specific about its constituents in a lower kingdom?  
Yes.
12. Which kingdom?  
atomic: third kingdom.
13. Pick the appropriate main stage card.

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14. What does it say?  
self-determined - confused.
15. Decide which substages apply.  
third row: third substage.  
fifth row: fifth substage.
16. What does it say?  
self-determined - confused.  
enchanted - inflated.
17. Combine them.  
determinedly inflated; confusedly enchanted.
18. Decide if any sub-substages apply.  
column 16 and column 15.  
sub-substage 6 and expective sub-substage 5.
19. Pick appropriate general stage cards one by one.
20. What do they say?  
metamorphosis - exploitation      hopelessly enchanted - inflated.
21. Combine them separately with the substage they are derived from.  
exploitive self-determination      hopeless enchanted inflation.  
confused metamorphosis      hopeless inflated enchantment.
22. Combine them with one another.  
hopelessly confused about enchanted self-determined exploitation.  
hopelessly inflated about confused, exploitive self-determination.  
etc.

Note that the periodic table is airy (third kingdom): interrelationship-oriented.

All this may not say enough, but it is enough as an easy memoriser of Antimonium crudum. You may make a better picture, by combining the appropriate 'stripped types'. You may combine the one-word keynotes with the meaning of the more extensive descriptions that you can find in 'Anthropomorphic Attributes...'.  
Antimonium crudum (from Frans Vermeulen):

'Mentally the patient is either sentimental, esp. in moonlight and twilight, during diarrhoea and before menses; or cross and touchy. Much concerned about his fate; inclination to shoot himself. Cross and contradictive; whatever is done fails to give satisfaction. Sulky; does not wish to speak. Peevish; vexed without cause. Child cannot bear to be touched or looked at; or washed; = crying. Angry at every little attention. Sentimental mood; in the moonlight, particularly ecstatic love. Ecstasy and exalted love. Dreamy, sentimental. Love-sick. So busy with oneself one forgets to urinate or defecate, eats only when asked. Excitability. Nervous hysterical girls or women, who are overcome by mellow light from stained glass windows. Talks in rhymes or verses; taciturn... Great sadness and woeful mood;... loathing of life. Sulky; does not want to speak with

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anyone. Suicidal thoughts drive him out of bed. Anger when touched.  
Love-sick. Nymphomania...'

There is sentimental inflation, ecstasy, enchantment (5). There is touchiness, dissatisfaction, even suicidal impulses (6).

Enough?

You may try it out with some other remedies...

For the sake of convenience I have added some separate keynotes on introspectiveness and expectiveness in the do-it-yourself kit, even though they almost automatically emerge from the inferior functions. (See chapter 10.)

A remedy like Aurum metallicum (6,1) would get:

Compulsively responsible.

Innocently limited.

Responsible and limited - for the fourth kingdom - molecular.

Compulsive and innocent - for the first substage - metals.

Hopelessly compulsive in confused exploitation.

Hopeless, innocent, transformative, self-determination

etc.

Confusion and self-determination - for the third kingdom.

Exploitation and transformation - for the sixth row.

Hopeless - for the 'positive expectancy', continuance on a given track in the face of failure.

Compulsive and innocent - for the first sub-substage - eleventh column.

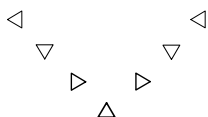
Note that any 'transformation' is linked to death symbolism.

A remedy like...

...

**DO IT YOURSELF!**

(and please make an improvement of the keynotes - I could use some.)



## 6. THE THIRD ROW ONLY AND SOME OTHER TRICKS

To stick some with homoeopathic terminology we can propose some tricks<sup>18</sup> to illustrate how seven and a whisker, horizontally, vertically, even three- (- and more -) dimensionally, can help in memorising homoeopathic materia medica.

We may play a game as if we have to solve all cases with the eight elements from the third row of the periodic table only - with those eight and combinations between them. We may pretend that those are the only ones available. As Hahnemann has putted it in § 162 of the Organon (Dudgeon translation): 'It sometimes happens, owing to the moderate number of medicines yet known with respect to their true, pure action, that but a portion of the symptoms of the disease under treatment are to be met with in the list of symptoms of the most appropriate medicine, consequently this imperfect medicinal morbid agent must be employed for lack of a more perfect one.'

Let us imagine we have only the third row available.

What would we give in a clear case of Aurum metallicum for instance when Aurum would be unknown? (Row 6, hopeless substage 1.)

1 FIRE	H																(H) He									
2 WATER	Li	Be											B	C	N	O	F	Ne								
3 AIR	Na	Mg											Al	Si	P	S	Cl	Ar								
4 EARTH	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr								
5 AIR	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe								
6 WATER	Cs	Ba	La*	Hf	Ta	W	Re	Os	Ir	Pt	<u>Au</u>	Hg	Tl	Pb	Bi	Po	At	Rn								
7 FIRE	Fr	Ra	Ac**	Db	Jl	Rf	Bh	Hn	Mt																	
			*	La	Ce	Pr	Nd	Pm	Sm	Eu		Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu							
			**	Ac	Th	Pa	U	Np	Pu	Am		Cm	Bk	Cf	Es	Fm	Md	No	Lw							
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q	F							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3							
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1							

We might think of Sulphur, the sixth element of the third row, because Aurum is in the sixth row.

However, it does not feel good enough.

<sup>18</sup> The tricks follow immediately from our proposal of similarities in patterns and corresponding descriptions horizontally, vertically, threedimensionally. At the same time, similarities between the specific remedies that should be similar according to our proposal, may serve as 'confirmations' of the proposal in areas where we have enough data.

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We could look at Natrium, the first element, because Aurum is in a fire column, an introverted intuitive column.

Not good enough again.

The option open is to combine them, one and six: Natrium sulphuricum.

Now we are getting close. If I know something about Natrium sulphuricum, I could know something about Aurum, even if I would not know anything about it.

Even though Aurum and Natrium sulphuricum only share 72 mental rubrics out of 605 (Synthesis 7), the 'feel' I have about them in practice is quite similar. They can both be closed, very serious and possibly depressed and suicidal. Both have a strong sense of duty and responsibility. Both are sensitive to music. I have seen several Natrium sulphuricums with highly responsible functions in society, with strong religious feelings and convictions. (No doubt, you will have seen it as well.)

An accurate comparison with elements from the third row would be with a remedy that adds Aluminium (3,3) confusion - for the whole periodic table.

The atomic kingdom is the third kingdom and Aluminium is the third element of the third row. Confusion versus self-determination.

(I do regard Aluminium to be the utmost representative of the whole periodic table. Third kingdom, third row, third element. In my understanding, anyone needing a remedy constituted from elements from the periodic table shares something with Aluminium. With all of them there will be some confusion. To many this confusion will be so natural, so self-evident, so inherent in the fact of being alive, that it is not even talked about.)

Added to Aluminium, Sulphur and Natrium, we might compare with Silicium (3,4) and Natrium (3,1), because Aurum metallicum is a metal (1; introverted intuition) within the molecular kingdom (fourth kingdom). (See chapter 12.)

Natrium sulphuricum introduces Oxygen (2,6) and the ionic bond in Natrium sulphuricum, that is not there with Aurum metallicum, and we would need to add Magnesium (3,2) both for the second row (Oxygenium) and for the ionic bond (2) in the molecular kingdom (4) (see chapter 12).

However, Aluminium, Silicium, Magnesium etc. complicate things. We may summarise those 'complications' and extract the idea that in Aurum there is more compulsiveness than in Natrium sulphuricum, which has more vulnerability. Even while Natrium sulphuricum may rise to 'high office', it is more personal.)

A straight comparison with a known remedy is not possible, but Natrium sulphuricum comes close to Aurum. We may compare, but we should not replace.

Similarly we might compare Argentum metallicum (row 5, hopeless sub-substage 1) with Natrium phosphoricum (sub-substages 1 and 5 in the third row).

In going into Argentum nitricum, Philip Bailey immediately starts to compare with Phosphorus (3,5), picturing Argentum nitricum as a bit more

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eccentric. The closed aspect (Natrium (3,1)) with a 'minority complex' of Argentum metallicum is accentuated by Jan Scholten. Performance and show in singing and talking, high intellect, poor emotion in Argentum metallicum - among others - is highlighted by Rajan Sankaran. Singing and talking: communication, air, extraverted thinking, Phosphorus like.

(Aluminium (3,3) confusion could be added for the whole periodic table. Silicium (3,4) rigidity and Natrium (3,1) lonely compulsiveness for the metal in the molecular kingdom etc. All this could be done for the same reasons as with the comparison between Aurum and Natrium sulphuricum.)

Cuprum (4,1) might be compared with Natrium silicata (1 and 4 in row 3). Mercurius (6,2) might be compared with Magnesium sulphuricum (2 and 6 in row 3), Cadmium (5,2) with Magnesium phosphoricum (3,2 and 3,5), Zincum (4,2) with Magnesium silicata (2 and 4)...

A remedy like Ferrum metallicum (4,6) might be compared with a helpless Sulphur (6) combined with Silicium (4). We have no remedy that combines those elements to my knowledge, but we can imagine one, by imagining a rigid and fragile (4) - Sulphur, or a pushy (6) - Silicium.

We may compare with the notes and reserves in mind, mentioned with Aurum and Natrium sulphuricum. More elements should be added to be able to make straight comparisons. Awareness of hierarchical differences should be there. However, it may give clues and hints and to me it is a big help in memorising.

I would like to suggest to make comparisons between remedies we do know something about at first, to appreciate this technique. We always need to return to our known materia medica, because that is the 'solid' ground we have.

We may use the same trick with each row to be able to make further comparisons. We might even do it with single columns, when they would have had all seven and one areas filled. However, the third row is the easiest one, because it shares an Aluminium confusion theme with the whole atomic kingdom.

In teaching and studying homoeopathy the trick of linking remedy pictures to combinations of third row elements may be of help.

On all of the elements from the third row we have a lot of information, except on Argon (3,8/0). It could be a good way to start the study of materia medica with reading about them, and to see videotapes of cases that benefited from them.

It could facilitate the study when Aurum is not presented as just another remedy, but a remedy with a picture very akin to Natrium sulphuricum. Not only akin in the empirical data we have about them, but also in a pattern behind those similarities. Moving from the third row to other remedies could mean 'from general to particular and peculiar'. From seven and one general human issues to specific situational imbalances, that ask for different remedies in each particular case.

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It could mean moving to distinct shades in colouring in personality pictures, to different shades in colouring in general, peculiar and particular symptoms. A pattern quite fitting to our homoeopathic approach. It is in line with a suggestion by Constantine Hering: 'The proper mode of studying the whole materia medica, consists in making one's self completely master of a few remedies, and afterwards of those most nearly connected with them; and so on, always comparing the new ones with those first studied.'

All other remedies and groups of remedies, might be compared, contrasted and refined in being related to the stages the above remedies represent.

The trick might be used to tell something about 'unknown remedies' as well.

In direct opposition to Hahnemann's advice in § 162, I do agree with the dictum 'a rare case asks for a rare remedy'.

When a seemingly 'indicated remedy' fails to act, the trick may be used the other way around, to arrive at relatively unknown ones.

For instance: when Natrium phosphoricum (1 and 5 in row 3) fails, I might think of any other remedy, but also of Rubidium (5,1), Yttrium (helpless 5,1), and Argentum (hopeless 5,1) again.

There are other 'tricks'...

The lanthanoids (6,1) become helpless Aurum's, where Aurum (6,1) is hopeless. Hafnium (6,2) becomes a helpless Mercurius, where Mercurius (6,2) is hopeless.

The lanthanoids may also represent some kind of internal 'marriage' of what Aurum (6,1) and Cuprum (4,1) represent on the outside because the lanthanoids fill buried electronshells at the same subshell-level as do the elements in the fourth row. From a Jungian point of view we may expect distortions of sexuality here. The ego - shadow complex (4) combined with the animus (6). Lutetium may represent a 'marriage' of Aurum and Argentum (5,1). (More on those will follow.)

The Jungian introversion - extraversion polarity, or Arthur Young's 'involvement - evolvment' may be used to mirror remedies. Jung used four functions, Arthur Young recognises four levels and four classic elements. 1 and 7 are connected to fire, intuition; 2 and 6 to water, feeling; 3 and 5 to air, thinking; 4 to earth, sensation. The difference between them is their orientation: oriented to avoid pain or oriented to control. Introverted or extraverted.

1. introverted intuition, fire	*		*	7. extraverted intuition, fire
2. introverted feeling, water	*		*	6. extraverted feeling, water
3. introverted thinking, air	*		*	5. extraverted thinking, air
		*		
4. introverted and extraverted sensation, earth				

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Lithium (2,1) is like an introverted Astatinum (6,7), or even better: like an introverted Iridium (6,7). Iridium and Astatinum are like extraverted Lithiums. Lithium has a strong yearning and compulsive vision that he keeps to himself; Astatinum and Iridium are acting out when their yearning and vision cannot be realised in life. They correspond in their visions.

Beryllium (2,2) can be compared with Osmium and Polonium (6,6) in the same way. They correspond in their yearning.

The keynotes from the previous chapter may be used to make comparisons on the other axis: Hydrogenium, chemically fitting in the seventeenth column as well (1,1 + 1,7), could get 'a destructive fool', but also 'an innocent magician'. Francium (7,1) could get exactly the same keynotes! (To keep some distinctions you might refer to Hydrogenium as magically innocent and to Francium as innocently magic.)

Again, I would not replace Hydrogenium by Francium, but I can use some hooks to memorise remedy pictures. The 'real' thing only comes from practice, from experience. By trial and a lot of error. The 'feel' of a remedy is an important argument in its selection.

You may use the same 'tricks' within Arthur Young's kingdom grid that we will describe in a following chapter. In the above we need not consider a long term Aluminium (3,3) confusion and Silicium (3,4) rigidity theme, because the remedies we compare are derived from the same third kingdom as they come out in actual behaviour in the same fourth molecular kingdom.

1. light	cosmic rays	gamma rays	x-rays	uv ir	micro	tv, radio	low-frequency	
2. nuclear								anti matter
3. atomic	row 1	row 2	row 3	row 4	row 5	row 6	row 7	noble gases
4. molec.	metals	salts	methane series	functional compounds	polymers	proteins	dna/virus	minerals
5. plant	bacteria	algae	bryo-phytes	psilo-phytales	calamites	gymno-sperms	angio-sperms	fungi
6. animal	protozoa	sponges	coel-enterates	molluscs	annelids	arthropods	chor-data	tunicates
7. human	lonely hunter	tribal	self-conscious	objective	creative	christ/buddha	?	
	fire	water	air	earth	air	water	fire	quint.
substage	1	2	3	4	5	6	7	8/0

In the kingdom grid with the other kingdoms we should take the long term themes into account. Sticking to the third row in the periodic table all plant remedies (kingdom 5) could be compared with Phosphorus (3,5) enchantment. All angiosperms (substage 7 in kingdom 5) with a

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combination of Phosphorus enchantment (3,5) and Chlorum (3,7) care (possibly destructive). All fungi (substage 8/0 in kingdom 5) with a combination of Phosphorus (3,5) enchantment and Argon (3,8/0) absence. All animal remedies (kingdom 6) with Sulphur (3,6) manipulativeness. All 'human' remedies (kingdom 7) with Chlorum (3,7) care.

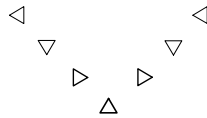
With all of them we need to subtract the Aluminium confusion theme from the third row elements. Subtract a Silicium rigidity theme as well, as the behaviour of the chemical elements comes out in the molecular kingdom.

The other kingdoms will be the subject of a following chapter. However, now you are prepared.

To keep things as simple as I can I will mention combinations of elements from the third row continuously. You may compare those elements and combinations of them with the group of remedies in the other kingdoms. I will also mention specific elements from the whole periodic table.

Simpler than this I cannot make it.

If I were to start studying homoeopathy all over again, I would love to have 'the third row only', the zodiac next, combined with introversion and extraversion. Whenever I hear or read about a remedy I hardly know about, I am using the tricks and the grids to fix new information in my head.



## 7. CASES CONTINUED

### CASE 5.

Woman, born 1964. She has a degree in engineering and mathematics. First consultation 1991.

Main complaint: increasing pain upper jaw on the right, since 1988. It started after an incomplete treatment of an abscess. Part of her bone is destroyed, and the bone is not growing.

Pains < in the evening; while cycling fast. Originally it was a deep boring pain; < heat; when tired. The pain extended upwards and downwards to the whole right of her body; < moving her right arm.

She has also got pustules in her face and swollen lymph-nodes along her jaw and behind her ears. In general she easily develops purulent infections. Yellowish.

For the last three years she has been having a big quarrel with her father. According to her father she is not Islamic enough. They have broken the interrelationship after she had spoken with an unknown man on the street, within an Islamic country. She considers her father as a tiran. Through him she has got a lot of stepbrothers and sisters. She has been married for a year. Her husband was a travestite, who got violently aggressive while asleep. She is a very direct lady. She can be sarcastic, but is not bitter. She never regrets anything she does. Very militant. She can push and push, till she gets what she wants. Very proud. When needed she has an iron discipline. Nine years ago she was beaten up by her ex-husband, which resulted in ruptured tendons near her shoulder blades. She was not able to sit in a chair for months, and never said a word about her pain.

She was raised by her Protestant mother. When she was eight she had herself written out of the church she belonged to. Up till her twelfth year she behaved more like a boy than a girl. She can get very angry at the stupid thoughts of people. She can even get abdominal cramps and diarrhoea from it. She is also politically engaged. She speaks nine languages fluently, and she considers her youth as a typical drama of a gifted child. After she 'educated' (or 'raised') her mother, they can get along fine. She always had her freedom. Often she has felt lonely, but she has got a few really good friends. In general she is loyal. She has had a Dutch boyfriend for nine years. By now she never wants a Dutch man anymore. She wants a 'real one'.

There is a little fear of spiders, and a big fear of the stupidity of people. She is not afraid of violence. In principle she is capable of sabotage. She would

#### CASES CONTINUED

like to better the world, but she has no ambition to reach some high social position. When she is feeling down, she tends to withdraw. She can get aggressive about stupid repetitions of stupid commercials on television.

Her hobbies: talking, discussing topics (politics, ethics, existentialism, philosophy, Christianity versus Islam, the suffering in the world etc.), teasing, making love, eating, smoking grass, music (both classical and Arabic). She also loves to fantasise: parallel worlds, parallel realities. She is able to put it all together and fitting (after she smokes hashish).

Desires: lambs-meat cooked for hours; garlic (3); tomatoes; aubergine; spicy; salty; sour (2); warm milk.

Aversion: rhubarb; marmalade; ice-cream; deserts; coffee; smoked meat.

Sometimes her respiration gets oppressed because of perfumes. Her eyes turn red, and she gets acrid watery discharge from her nose.

There is a lot of salivation (day and night). She dislikes rainy weather and she is sensitive to changes in temperature.

She sleeps well, and dreams often about her father. Sometimes she wakes from those dreams.

Menses: 30-31/ 6. She can get very unreasonable before her menstruation.

#### ANALYSIS

As with some other cases in this book, at the time I did not have an idea of the possible links between the Jungian functions, the classical elements etc. and our remedies. It was not until 1995 that I started out, immediately after Jan Scholten came out with his ideas. So, the cases were 'solved' with ordinary repertories and ordinary materia medica. Looking backward at them, I can recognise the main imbalanced elements. Of course I am biased, so I also showed cases to some colleagues. I showed them papercases without the homoeopathic clues, and videocases without sound. With the posed questions, they too were able to point at the main imbalanced elements, introvertedness and/or extravertedness etc., to a remarkable degree. They too would hit the remedy, or get very near.

In this case, forget for a moment about the salivation, the sensitivity to changes in temperature, the destruction of bone etc. etc.

It had not occurred to this woman, that the start of her complaints roughly coincided with her break with her father. The fact that she still dreams about him a lot, suggests a deeply felt hurt. Imbalanced introverted feeling. Her thinking is very developed, but certainly not confused or diffused. We may detect some imbalances in her visions, but her animal-like tenacity makes me think of extraverted feeling as a second imbalanced element.

We certainly cannot regard her as dogmatic and formal.

So we have got both introverted and extraverted feeling imbalanced.

She certainly has some control: extraversion.

She also avoids her father to avoid pain: introversion.

## CASES CONTINUED

1 FIRE	H																	(H) He			
> 2 WATER	Li	<b>Be</b>											B	C	N	<b>O</b>	F	Ne			
3 AIR	Na	Mg											Al	Si	P	S	Cl	Ar			
4 EARTH	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr			
5 AIR	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe			
> 6 WATER	Cs	<b>Ba</b>	La*	<b>Hf</b>	Ta	W	Re	<b>Os</b>	Ir	Pt	Au	<b>Hg</b>	Tl	Pb	Bi	<b>Po</b>	At	Rn			
7 FIRE	Fr	Ra	Ac**	Db	Jl	Rf	Bh	Hn	Mt												
			*	La	Ce	Pr	Nd	Pm	Sm	Eu		Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu		
			**	Ac	Th	Pa	U	Np	Pu	Am		Cm	Bk	Cf	Es	Fm	Md	No	Lw		
			▲		▲			▲				▲				▲					
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q	F		
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3		
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1		

Where about in the periodic table? Some added questions:

Is she victimised, licking her wounds? (Row 2.) No.

Is she helpless? (Columns 3 - 6.) No.

Is she testing her skills? (Columns 6 - 10.) Not really, but possibly so.

Does she expect to be taken seriously? (Columns 10 - 14.) Certainly!

Is she claiming and blaming the outside world? (Columns 14 -18.) Possibly, but certainly not overtly.

Just look at the crossings between the feeling rows and columns.

It all points at Mercury (6,2). (Mercurius solubilis 200, single dose given. At the time I only had a few remedies available with Mercury as a compound.)

Mercury combines introverted feeling and extraverted feeling.

## REACTION

She came back with a detailed list of what had happened in the month following the Mercury. The very first week after the dose her urine started to smell offensively for about a week and a half. It got better after a quarrel with her boyfriend in which he ended the relationship. Even though there was grief she was not completely off balance from it. At the same time the pains in her jaw were unchanged. Her skin was worse in that first week. After all this the pains got better, her skin cleared up, but she developed some kind of influenza with a frontal headache. She slept better. Once she had a nightmare: she fought with a lot of devils, she killed some of those, but her own hands got chopped off. There were many impulses to kill. The scene turned into one in which she had a new father (a Dutch one) and a new series of small sisters. That felt better.

She made the impression that she was less concerned about the 'big questions' in life, and focused more on her own immediate situation.

We decided to wait.

A week later she made a reconciliation with her father. Slowly but surely her complaints wore off, including her backpains after two repetitions of Mercury in half a year.

## CASES CONTINUED

Only in the third interview she told me that she used to play with mercury as a kid...

### COMMENTS

I have mentioned the imaginary chessboard in front of my head in the first case. When attention shifts to the lower half of the periodic table the board splits into two imaginary boards with 3 x 8 fields each. (3, because the seventh row is almost empty on the 'outside'; the actinoids fill electrons shells deep down below the surface.) Hunches about expectancies and helplessness make me focus on one of them.

4	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr
5	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe
6	Cs	Ba	La*	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rn
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0

### CASE 6.

Man, born 1967, works with handicapped children as an attendant; first consultation near the end of 1997.

Main complaint: allergic rhinitis since his twelfth year. Allergic to mites, cats, dogs, trees etc. Most of the time complaints start in may. Obstructed nose, coryza. < evening and night. Clear discharge becomes greenish. Itching in the back of his throat and nose. Lumpy discharges.

Once he had a asthmatic attack while camping in an orchard. There is a little dyspnoe, < humid and cold weather; also < exertion.

He is also allergic to eating cherries, kiwi (fruit), honey. Eating them results in itching and obstruction in his throat.

For about 10 years he has cramping pains in his abdomen, and irregular defecation. His stool is always too soft, certainly twice a day and it smells rotten. Cramps start about an hour before defecation. It feels as if he is being cut with knives. > bending double, pressure.

He also suffers from bad breath, scaly skin, pallor.

He has started a fitness program, because he considers himself too thin.

Mentally he feels insecure and nervous. 'What do people think about me?' There has been a lot of stress the last two years, because his partner lost his job. At highschool he was nervous already and even at that time he used Oxazepam. He always felt as if he was a nobody. Later on he used to vomit when confronted with new situations. His physical build-up was thin, and he feared comments on that. He also feared to be rejected as a person. 'Typically Piscean' in withdrawal and sensitivity to atmosphere. On the other hand he can be quite opinionated, normative and stubborn. In the

#### CASES CONTINUED

past he has been quite ambitious; he wanted to be a manager. Nowadays he often feels superfluous. 'What is it that I want, anyway?'

His father was a deep water seaman till he was seven. After that he managed a bar. His father was and is very dominant and materialistic. Mom lets him dominate her, but she is quite sensitive. Often there were violent quarrels. Aggression hurts him in his soul, and he has some pacifistic sympathies. His younger brother, by seven years, is his 'opposite: a lot of blah-blah, with no content - he even went bankrupt'.

Often he has felt lonely, and when he was about thirteen he discovered his 'hmsxuality'. I understood, because I suspected something of the kind the moment he came in. It meant an identity-crisis to him. There is a tendency to withdrawal, and he can become completely cramped (like a plank), the moment sexual intimacy threatens. This is especially the case when he finds himself in bed with a guy, other than his regular partner. He left home when he was sixteen, after telling his family about his homosexuality.

He likes to go solipsistically on the internet.

There is a little fear of spiders and insects.

Desires: Indonesian food, ice-cream, sweet and sour, gherkins.

He is a vegetarian. Aversion: boiled eggs.

He sleeps quite well on his left side; no dreams. No perspiration. Not thirsty, not thirstless. Sometimes he thinks that he suffers from hypoglycaemia too.

#### ANALYSIS

The insecurity suggests imbalanced water, introverted feeling. His concern with his body suggests the second row. On further consideration, his insecurity seemed to be mainly connected with his homosexuality. We might think of Fluor (2,7), as in the case of Fluoricum acidum, even though he did not have 'a 1000'.

There is imbalanced earth also: (rigidly) opinionated, stubborn, ambitious. He is even quite explicit in his negative comments and criticism on his father and brother. We might say they represent his 'Shadow' - linked to the earthy fourth row. But where in the fourth row?

He is a loner - intuition imbalanced?

The only relatively balanced element seems air... even though there is some confusion and lack of self-determination about what he wanted in life. The clue to me, was in 'completely cramped (Cuprum (4,1)), the moment sexual intimacy (Fluor) threatens', and I could not think of anything better at the time.

Cuprum fluoricum.

Even if all elements seem imbalanced, we can make an analysis of how that imbalances connect to one another. Even then, we can connect it to a single remedy. As a general theme, he is insecure and it concerns his body: second row. On a day-to day level, it concerns his sexual identity,

## CASES CONTINUED

and he has the urges to 'act out': Fluor.

As another general theme he wants to be in charge. Not as a leader, but as a (responsible) manager. I have not heard him doubt his skills. There is the expectation he could do well. Fourth row; columns 10 - 18.

On a day-to day level, he does not really go after it. It remains an idea, a vision. Introversion. Columns 10 - 14. and Cuprum is here.

The effect of it all is 'confusion about his life direction'. This is more than a general theme, it is an overall theme. There is confusion, because he does not know how to make things, visions 'real'.

> 1 FIRE	H																	(H) He									
2 WATER	Li	Be											B	C	N	O	F	Ne									
3 AIR	Na	Mg											Al	Si	P	S	Cl	Ar									
>> 4 EARTH	<u>K</u>	Ca	<u>Sc</u>	Ti	V	Cr	Mn	Fe	<u>Co</u>	Ni	<u>Cu</u>	Zn	Ga	Ge	As	Se	<u>Br</u>	Kr									
5 AIR	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe									
6 WATER	Cs	Ba	La*	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rn									
> 7 FIRE	Fr	Ra	Ac**	Db	Jl	<u>Rf</u>	Bh	Hn	Mt																		
			*	La	Ce	Pr	Nd	Pm	Sm	Eu		Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu								
			**	Ac	Th	Pa	<u>U</u>	Np	Pu	Am		Cm	Bk	Cf	<u>Es</u>	Fm	Md	No	Lw								
	<u>^</u>	<u>^</u>			<u>^</u>			<u>^</u>		<u>^</u>			<u>^</u>		<u>^</u>		<u>^</u>										
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q	F								
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3								
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1								

Cuprum links with fire and earth.

## REACTION

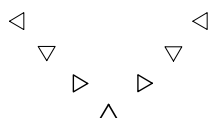
To his own surprise he did not have any abdominal cramps anymore after the Cuprum fluoricum, where he used to have them every six days out of seven. That was not what he came for, but he was happy with it. His defecation normalised to once a day. Offensiveness stopped. Lust for life increased. He had stopped seeing a psychotherapist because he saw no need anymore. He felt less insecure. Sleep improved. Even when he wakes sometimes in the middle of the night he goes back to sleep again quickly. His allergic complaints did not change much.

We decided to wait.

Later on it became clear that any time cramping pains returned for one or two days it had to do with aggression. He can not stand it. It cuts through him. As noted, his parents quarrelled a lot when he was a kid.

He relapsed a few times and he only consults me when in trouble. We stuck to Cuprum fluoricum, because we did not want to change the winning team. The pains and the stool never got as bad as they were before. The allergy is still there. I am not completely satisfied with the result.

I would love to try Magnesium fluoricum or Zincum fluoricum to name some possibilities. However, Cuprum fluoricum had a profound effect.



## 8. FOUR IN PROCESS

We started this book with sevens. The link with the four classic elements with two different orientations (getting involved, getting evolved; introverted, extraverted) allows us to reduce seven to 'four in process'. Possibly, the four in process enabled Arthur Young to assign the elements to the kingdoms in the first place. It gives another view at the same patterns we are talking about. Another explanation, another tautology.

### IN THE COLUMNS

According to Arthur Young's analysis, when a stimulus does not lead to the desired result, a learning cycle by trial and error becomes necessary.

Young's example of a learning cycle (GM, pp. 22 - 24):

- Spontaneous act (for instance: touching a hot stove) -
- Reaction (withdrawal) -
- Observation of the situation -
- Control of the situation (by avoiding hot stoves).

If you are zodiacally inclined you can link them to the cardinal (act) signs, as did Young:

- Spontaneous act (for instance: touching a hot stove)
  - possibly based on a vision, intuition; fire - Aries.
- Reaction (withdrawal)
  - based on feeling, water - Cancer.
- Observation of the situation
  - based on mental ability, thinking, air - Libra.
- Control of the situation (by avoiding hot stoves)
  - in the here and now, factual, sensation, earth - Capricorn.

Imbalance may result in continuous repetition of a distinctive, particular part of the cycle.

To make it homoeopathic in the columns with the emphasis on the third row:

Natrium (3,1) spontaneously and continuously falls in love. (A hot stove.)

Magnesium (3,2) continuously experiences pain in being rejected, and withdraws.

Aluminium (3,3) continuously gets confused in trying to connect

#### FOUR IN PROCESS

observations of situations that lead to rejection and pain.

Silicium (3,4) tries to control the situation, by continuously avoiding real interrelationships, preferring an image (an inert mask, persona in Jungian terms.).

Of course the above are not real remedy pictures. In this chapter, in this whole book, we are focusing on patterns. This is the pattern in Arthur Young's learning cycle (Jungian functions and third row elements added).

Fire, visionary and innocent introverted intuition (Natrium (3,1)) -  
Water, vulnerable introverted feeling (Magnesium (3,2)) -  
Air, confused introverted thinking (Aluminium (3,3)) -  
Earth, rigid introverted sensation (Silicium (3,4)).

Much can be said about introversion, but it seems easiest to describe it as 'learning to avoid pain in the outside world'. (See also Appendix III.) An imbalance occurs, when there is failure to learn, and a remedy may be needed. A part of the learning cycle becomes a stumbling block, unacceptable, and the phase before the stumbling block is repeated over and over again. There is identification, either with the vision, with the pain, with the confusion, or with limitation.

Arthur Young also uses a control cycle (GM, pp. 10 - 21).  
About a control cycle (slightly adapted):

We perceive certain facts.  
- in the here and now, factual, sensation, earth - Virgo.  
We generalise our observations.  
- based on mental ability, thinking, air - Gemini.  
We trust those.  
- based on feeling, water - Pisces.  
We project how those facts will hold in the future.  
- based on a vision, intuitive; fire - Sagittarius.

If those facts and generalisations are not in service of some personal purpose (fire, intuition), we may try to control the situation by acting upon the perceived facts (earth, sensation). There will be new perceptions (in the here and now, factual, sensation, earth - Virgo). New generalisations (based on mental ability, thinking, air - Gemini). New beliefs (based on feeling, water - Pisces). There will possibly be new impulses etc. (based on vision, intuitive; fire - Sagittarius).

If we decide to act on our awareness of relationships we get a control cycle in action.

The control cycle in action<sup>19</sup> is a feedbackloop.

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<sup>19</sup> Note that the control cycle in action is behavioural - corresponding with the cardinal zodiacal signs, while the Jungian functions refer to relationships, cognitive - corresponding with the mutable signs.

The general terms 'fire', 'water', 'air' and 'earth' encompass more than just the Jungian functions. We will use the zodiacal distinctions 'mutable', 'cardinal', 'fixed' later on. Making the

#### FOUR IN PROCESS

We act on the facts to control them.

- in the here and now, factual, sensation, earth, Capricorn.

An internal 'comparator' observes the significance of our act in interrelationship with generalised knowledge of other facts.

- based on mental ability, thinking, air, Libra.

The transformative changes our act brings about are judged in comparison with a reference value in which we have put our trust.

- values are based on feeling, water, Cancer.

We project (or recognise) the adequacy of our act into a possible outcome,

- based on a vision, intuitive, fire, Aries.

which can lead to a new act on the facts.

- in the here and now, factual, sensation, earth, Capricorn.

Each event in the loop depends on the outcome of a previous process. Each prior process 'controls' what happens next. Each new fact may change our knowledge, our reference values, our goals. We may also change our goals ourselves.

Imbalance may result in continuous repetition again of a distinctive part of the cycle.

To make it homoeopathic:

Silicium (3,4) continuously controls its interrelations with an image.

Phosphorus (3,5) continuously gets diffused, inflated and enchanted in its over-generalisation of its significance in its attempts to control its position in interrelationships.

Sulphur (3,6) continuously gets exploitive, abusive and manipulative, in its attempts to control its valuable interrelationships.

Chlorum (3,7) is either continuously destructive or caring in its attempts to control interrelationships, depending on whether an interrelationship serves some purpose.

The pattern here is (Jungian functions and third row elements added):

Earth, limited extraverted sensation (Silicium (3,4)).

Air, inflated extraverted thinking (Phosphorus (3,5)).

Water, exploitive and abusive extraverted feeling (Sulphur (3,6)).

Fire, destructive extraverted intuition (Chlorum (3,7)).

The pattern is just the other way round, compared with the learning cycle. In the whole process there is a shift from introversion to extraversion with Silicium.

Earth, sensation, is about reality. In reality, introversion and extraversion

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functions and the classic elements equivalent for now, allows us to use the introversion extraversion polarity throughout in learning cycles and control cycles within the classical elements, but also in interrelationships between the main archetypes.

#### FOUR IN PROCESS

can combine.

The easiest way to describe extraversion seems to be 'purposive control of the outside world'. (See also Appendix I.) Imbalance occurs if there is a failure to control, and a remedy may be needed. A part of the control cycle becomes uncontrollable and the phase before it is repeated over and over again.

The learning cycle helps to integrate experience by trial and error; the control cycle helps to go for differentiated goals, as a conscious search for valid principles of action (GM, p. 50). This is an essential feature of Arthur Young's 'Theory of Process': learning cycles followed by control cycles.

We can mirror the functions and remedies in a row with sensation (earth) as axis. Since we are concerned with anthropomorphic patterns, it is of interest to note that the mirroring is analogous to chemical mirroring: the valency of the elements can roughly be mirrored. It is also suggestive of shifts from introversion to extraversion in ionic bonded remedies with elements with the same valency: abused children may grow up to become abusive parents.

1. introverted intuition, Natrium *		* 7. extraverted intuition, Chlorum
2. introverted feeling, Magnesium *		* 6. extraverted feeling, Sulphur
3. introverted thinking, Aluminium *	*	5. extraverted thinking, Phosphorus
	*	
4. introverted and extraverted sensation, Silicium		

Natrium destroyed and lonely,  
Chlorum destructive, dominating; also lonely.

Magnesium abused, rejected,  
Sulphur abusive, manipulative, rejecting.

Aluminium confused,  
Phosphorus diffused.

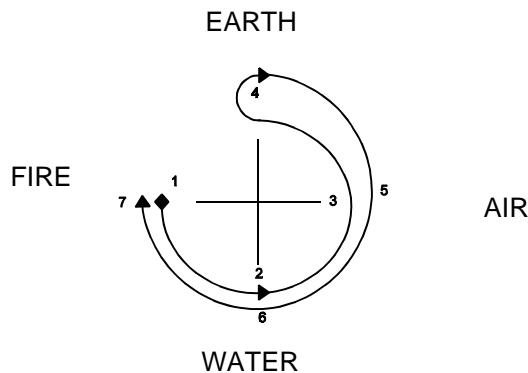
Silicium limited and limiting.

If we chart the functions in a cross or on a circle, introversion and extraversion refer to the direction we are going. Either counter-clockwise or clockwise. (Again derived from Young. In his terms: getting involved, counterclockwise; getting evolved, clockwise.)

Here, the differences between the functions and the specific third row elements become a simple difference in the direction we are moving in a fourfold circle, clockwise or counterclockwise!

#### FOUR IN PROCESS

- 1 = Natrium
- 2 = Magnesium
- 3 = Aluminium
- 4 = Silicium
- 5 = Phosphorus
- 6 = Sulphur
- 7 = Chlorum



We started with a learning cycle after a 'stimulus' that did not lead to a desired 'result'. Stimulus - result is linked to classical conditioning with its 'stimulus - response - result' (Pavlov), or 'relationship - act - state' in more general terms, as Arthur Young used. As we can link the learning and the control cycle to the zodiac, we can also relate this three-fold pattern to the various zodiacal signs of one classical element, mutable (relationship), cardinal (act) and fixed (state). This led to the prediction that any remedy within our materia medica has at least three different distinct accents in its picture analogous to the three zodiacal signs of each classical element.

Putting the control cycle immediately after the learning cycle, we get for the columns (this time in general, relatively balanced terms throughout):

We come with a purpose, with potential. Introverted intuition refers to the impulse or vision that leads to spontaneous action (column 1).

We realise our dependence and vulnerability with introverted feeling and need faith that we will be taken care of (column 2).

Confused by the possibility of pain, introverted thinking prompts us to gather as much information as possible, to be able to prevent pain in the future (column 3).

Perception of specific facts and limitations with sensation, then, leads to possible control (column 4). Connecting our own limitations with those of the outside world gives us the opportunity for control.

We generalise and inflate our observations with extraverted thinking (column 5).

We trust our value judgements about possible use with extraverted feeling (column 6).

We perceive possibilities to act to use those facts, generalisations and value judgements in service of some extraverted intuitive purpose (column 7).

## IN THE ROWS

Amazingly, the themes from Jan Scholten in the rows from the periodic table follow a similar pattern as do the columns. We will use the Jungian archetypal equivalents next to Jan Scholten's themes. The terms are similar to the ones used in the columns above.

row	Jan Scholten:	Jungian concepts:
1	the unborn child; to be or not to be.	The (unborn) 'self' comes into life. Compulsively driven?
2	a small child; the body.	It experiences vulnerability and pain in the mother complex (in terms of the body; see Whitmont, pp. 236 - 246) and passively reacts by walling off. There is symbiosis and dependence.
3	relationships; friends.	It observes the roles he is expected or needs to play in interrelationships, in the persona complex. Possibly confusing 'identity' with a role.
4	tasks, work.	It controls his actions in the ego shadow complex. (By avoiding his mother...?) There may be guilt involved here.
5	creativity, art, communication, queen, 'female', vanity.	Enchanted by the ability to avoid pain, it gets inflated and in love with itself in the anima complex. 'The Anima consciously confronted and related to may lead to the realm of 'flowers'... She leads to the source of creativity.' (Whitmont; p. 198) The link with the fifth row is clear. 'When the anima is strongly constellated, she softens the man's character and makes him touchy, irritable, moody, jealous, <i>vain</i> , and <i>unadjusted</i> .' ('Concerning the Archetypes and the Anima Concept,' ('Archetypes of the Collective Unconscious,' CW 9i, par. 144.) Vanity as an issue easily connects with Jan Scholten's issues of the row.
6	power, leadership, king, 'male'.	It gets exploitive, manipulative and powerful in the animus complex. 'The Animus draws his sword of power.' (Jung; Aion, in pars 20 - 25) 'Animus <i>opinions</i> are invariably collective, and they <i>override</i> individuals and individual judgements in exactly the same way as the anima thrusts her <i>emotional anticipations and projections</i> between man and wife. ('Anima and Animus,' CW 7, par. 334.) (Emphasis mine.)
7	magic, unseen power.	It is acting out and destructive in the Self complex. The 'Self' - redeeming or destructive. All this in order to be like 'Gods on earth'.

#### FOUR IN PROCESS

Control could also mean:

We dedicate ourselves creatively beyond self-interest to a bigger cause in the anima complex. (Row 5.)

Possibly even leading to sacrifice in the animus-complex. (Row 6.)

The moral responsibility we have exercised in taking care may even lead to redemption in our own destruction. (Row 7.)

(I am not implying any superiority in either one of the two forms of control above. It all depends on the cause, the purpose we came down with... We can think of many forms of control and many possible purposes.)

The pattern is similar to the ones in the columns. Here we can mirror also:

1. inspired unborn self	*		*	7. redeeming; destructive Self (God)
2. vulnerable; dependent on 'Mother'			*	6. powerful Animus
3. relating; Persona, mask	*		*	5. enchanting creative Anima
		*		
4. 'guilty' Ego - Shadow complex				

The unborn self (row 1) is God-like in potential, but completely dependent.

The Self (row 7) (Jan Scholten's magus) is God-like, and independent?

The Mother complex (row 2) represents safety and physical security needs (see also Maslow in chapter 16) - symbiosis.

The powerful Animus (row 6) (Jan Scholten's king) supplies safety and values.

The Persona (row 3) learns to play roles.

The creative Anima (row 5) plays them. (Rajan Sankaran's performance; Jan Scholten's queen.)

Within the fourth row the Ego is mirrored in its Shadow, and the Shadow mirrors the Ego.

The mirroring here is a little different from the one in the columns. The columns are directly linked to possible behaviour, the rows to themes, but the 'energy', the 'feel', is the same.

We have the energy pattern: fire - water - air - earth - air - water - fire.

We have links between the functions and the archetypes, that we made equivalent.

The unborn self (complex) - introverted intuition - fire.

The Mother (complex) - introverted feeling - water.

The Persona (complex) - introverted thinking - air.

The Ego Shadow (complex) - introverted / extraverted sensation - earth.

The Anima (complex) - extraverted thinking - air.

## FOUR IN PROCESS

The Animus (complex) - extraverted feeling - water.

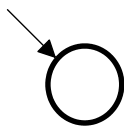
The Self (complex) - extraverted intuition - fire.

We have only 'FOUR IN PROCESS'.

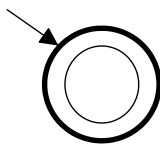
## IN THE COLUMNS REVISITED

We have not filled the whole periodic table.

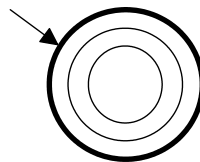
We stammered some earlier on. In columns 3 - 10 there is a development on the inside. The electron subshells that are being filled, are not the ones on the outside. They are below the surface, they are buried subshells. They influence chemical behaviour only indirectly. Boring highschool subjects become fascinating in an anthropomorphic context. The following subshells are being filled in the subsequent rows:



s orbital  
level 1  
row 1



s & p orbitals  
level 2  
row 2

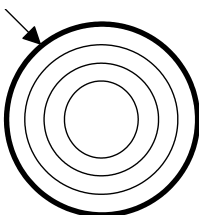


s & p orbitals  
level 3  
row 3

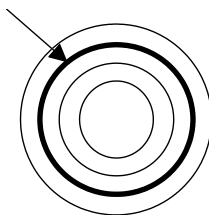
First row: first level subshell is being filled with electrons. It can hold 2 electrons.

Second row: second level subshells are being filled, with a fully filled first level subshell. It can hold 2 electrons in a s orbital and 6 in p orbitals on the outside. Lithium (2,1) - 1 electron on the outside; Beryllium (2,2) - 2 electrons; Boron (2,3) - 3 electrons, etc.; Neon (3,8/0) - 8 electrons.

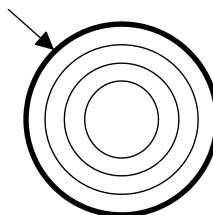
Third row: third level subshells. 2 electrons in a s orbital and 6 in p orbitals on the outside, as in the second row.



s orbital  
level 4  
row 4  
K, Ca



d orbitals  
level 3  
column 3 - 10  
Sc to Ni



s & p orbitals  
level 4  
column 11 - 18  
Cu to Kr

#### FOUR IN PROCESS

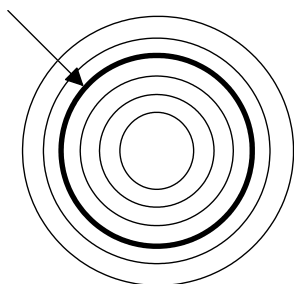
Kalium (4,1) and Calcium (4,2) in the fourth row: fourth level subshell. An *s* orbital which can hold 2 electrons.

With Scandium (4,1) to Niccolum (4,8/0) electrons are filling (*d*) orbitals at the same subshell level as in the third row. At this level it becomes possible to hold even more electrons in the third level buried subshell level than the 8 that were already there. On the outside they keep one or two electrons in the fourth subshell, like Kalium and Calcium, but the 'development' is on the inside, on a third subshell level.

The *d* orbitals can hold an extra 10 electrons.

Cuprum (4,1) to Krypton (4,8/0): fourth level subshells again. *s* & *p* orbitals with 2 and 6 electrons. Cuprum - 1 electron, Zincum (4,2) 2 electrons etc.

Similarly, Rubidium (5,1) and Strontium [(5,2) in the fifth row: fifth level subshell. Yttrium (5,1) to Palladium (5,8/0): fourth subshell level. Argentum (5,1) to Xenon (5,8/0): fifth level subshells again.



*d* orbitals  
level 4  
La to Yb

row 6

In the sixth row the pattern is the same, but the lanthanoids 'fall in' even deeper: they are filling in electron subshells at the same level as the fourth row. The *d* orbitals can hold 14 electrons.

The actinoids in the seventh row 'fall in' to a fifth level subshell.

The buried electron subshells in elements in columns 3 - 10 influence chemical reactions, chemical behaviour a little. The deeply buried electron subshells in the lanthanoids and actinoids are too deep down to influence behaviour.

What could this represent in columns 3 - 10 in an anthropomorphic context? We may translate it symbolically into introspection, looking inward. When does introspection occur? When is it needed? It occurs and it is needed when there is 'negative expectancy'. 'Negative expectancy' as 'the implicit judgement about the likelihood that given behaviour will not going to result in attainment of goals'. When will there be negative expectancy? When people lack the skills to cope with their circumstances. The elements in columns 3 - 6 are very avoidant, helpless in imbalanced situations.

#### FOUR IN PROCESS

('Learned helplessness' with low motivation and reduced effort.) The elements in columns 6 - 9 are testing skills, but will still be doubtful in their expectations. The pattern here is the same: first a learning cycle concerned with 'negative expectancy', because of lack of skills; then a control cycle, testing skills.

Again we are focusing on imbalanced situations. In balanced situations there could simply be an awareness (through self-reflexion) of the necessity to develop skills internally, to cope with the outside world and to make inner visions real. In the words of Jantsch<sup>20</sup> (p.15): 'Man enters into coevolution with himself.'

With these patterns we may change our notations: e.g. Scandium - row 4, shell level 3, sub-substage 1: (4/3,1).

To make it homoeopathic:

Scandium (4/3,1) expects failure while only starting, where Kalium 'rushes out'. Any spontaneous vision acted upon, is bound to lead to failure. Like a 'small beautiful flower buried in rubbish'. (Jan Scholten's case; pp. 338 - 339.) Continuously and spontaneously starting ever new projects. Introverted intuition; helplessly Natrium (3,1) like within the context of a fourth substage theme.

Titanium (4/3,2) withdraws from jobs, because it is bound to lead to pain and rejection. Very insecure and vulnerable. Introverted feeling; helplessly Magnesium (3,2) like within the context of a fourth substage theme.

Vanadium (4/3,3) gets confused in trying to connect observations of situations that lead to failure and 'negative expectancy'. The confusion leads to endless doubts, indecision and postponement. Introverted thinking; helplessly Aluminium (3,3) like within the context of a fourth substage theme.

Chromium (4/3,4) tries to control negative expectations by avoiding real tasks, preferring an image. 'Keeping up appearances'. They become aware that skills are needed to have an effect on the outside world. They start testing skills to gain control. Introverted and extraverted sensation; helplessly Silicium (3,4) like within the context of a fourth substage theme.

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<sup>20</sup> Where we use 'negative expectancy' and 'introspection' in the context of imbalance, Jantsch uses the term 'the self-reflexive mind' (p. 164): 'a new and very essential element is called into play, *anticipation* - in a passive sense as expectation and anticipated experience, in an active or creative (goal-setting) sense as creative design of the future.' (p. 177:) 'The self-reflexive mind not only relates the whole world to the individual, it also relates the individual to the whole world. From now on, everyone of us assumes *responsibility* for the macrosystems.'

Anticipation and expectancies project possibilities into the future. If a classic element is to be connected with them, it can be one only: fire. It may be highly significant that the first occurrence of the possibility of introspection is in the fourth row, that is connected with earth. See 'Inferiorities and Auxiliaries'.

#### FOUR IN PROCESS

Manganum (4/3,5) gets diffused in over-generalising lack of ability and skills. 'Negative expectancy' remains, and they need a lot of reinforcement (compliments) to continue. They are aware that they cannot do it alone. Extraverted thinking - interrelationship-oriented; helplessly Phosphorus (3,5) like within the context of a fourth substage theme.

Ferrum (4/3,6) exploits skills and connect their personal value to it. 'Striving for accomplishment', but also 'under constant threat of enemies' because of 'negative expectancy'. Extraverted feeling; helplessly Sulphur (3,6) like within the context of a fourth substage theme.

(In Arthur Young's scheme Ferrum is at an animal sub-substage: 'striving for accomplishment', 'under constant threat of enemies'. See also 'Some Jungian Surprises' in the chapter 'Inferior and Auxiliary Functions').

Cobaltum (4/3,7) is either destructive or caring in its control of skills, depending on whether tasks serve some personal purpose. With negative expectancy, it becomes failure in the face of success. Extraverted intuition; helplessly Chlorum (3,7) like within the context of a fourth substage theme.

We stay with 'FOUR IN PROCESS'.

In column 10 the *d* orbitals are filled with the elements in their groundstate<sup>21</sup>: quintessence, all in one, or a shift from extraversion to introversion. On the extraverted side there is extreme arrogance and vanity, disregarding any negative expectancies and introspection. On the introverted side there is extreme self-depreciation, not yet involved in positive expectancy. The elements in column 10 seem a bit like the noble gases in column 18. They are, on the inside, like noble gases on the outside. Shell configuration is finished with them on the inside.

Columns 11 and 12 can be compared with columns 1 and 2: 'learning to avoid pain'. With columns 11 and 12 there is 'learning to avoid pain', but with positive expectations. If we expect a positive outcome, we continue on a given track, even if we encounter failure. From the fourth row onwards there is positive expectancy, self-confidence in columns 11 - 18. We continue to engage in endeavours, even in the face of failure. We possibly even try harder and harder, the more failure there is. In columns 11 - 14 there is still an attempt to adapt to outside circumstances. Failure is blamed on circumstances, the system, in columns 14 -18. Jan Scholten's decline... In columns 1 and 2 there seem to be no clear expectations yet; not knowing what to expect.

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<sup>21</sup> To be sure, this is not the case in all chemical textbooks I have consulted. What we can say is that there is some kind of 'new start' in the eleventh column: *d* orbital completely filled, one electron on the outside in a *s* orbital.

#### FOUR IN PROCESS

The elements in columns 11 and 12 represent some kind of new start with a fully developed buried subshell.

To make it homoeopathic:

Niccolum (4/3,8 or 4,0): any accomplishment results in complete vanity and arrogance - negative expectancies are left behind; accomplishment of tasks seems to be due to developed skills. Any failure results in complete self-depreciation. Life itself seems to depend on success. The possibility of failure has to be eliminated at all costs. As with sensation in the fourteenth column, there can be inertia in the shift from extraversion to introversion. (See 'psychic inertia' with Silicium in Volume II, or Whitmont, pp. 123 - 125.) Jan Scholten also describes them as secluded, within a glass bell - reminiscent of the 'cocoon' of the noble gases. Quintessence; helplessly and hopelessly Argon (3,8/0) like within the context of a fourth substage theme. (Is there a connection between the word 'argon' (not working) and 'arrogance')?

Cuprum (4,1) spontaneously and continuously applies compulsive visions, expecting space for their narcissistic grand visions of responsibility. ('Imagines himself to be noble; a general'.) They do not doubt their skills, but they may doubt their adaptation to the outside world. They continue on a given track and can get lonely if they do not succeed. Introverted intuition; hopelessly Natrium (3,1) like within the context of a fourth substage theme.

Zincum (4,2) experiences pain in being rejected, and withdraws. They keep their hurt feelings within. They are vulnerable in their yearning for expected responsibilities. They do not know what is lacking with them, or how to change. At the same time they are unable to disconnect from the hurt. They continue to repetitively apply the skills they have learnt. Introverted feeling; hopelessly Magnesium (3,2) like within the context of a fourth substage theme.

Zincum is known for its intellectual striving and its being pushed to accomplish well intellectually. In my view the main imbalance is in feeling: 'insecure, wants to be personally appreciated and valued; timid, shy.' (Jan Scholten's case; p. 469.) It shares sensitivity to 'hearing horrible things' with Calcium (4,2).

(By the way, introverted feeling is described by Jungians as sometimes giving a cold impression.)

Gallium (4,3) gets confused in trying to connect observations of situations that lead to rejection. As they do not believe in possibilities to adapt, they withdraw on a self-determined island. Self-opinionated. Introverted thinking; hopelessly Aluminium (3,3) like within the context of a fourth substage theme.

#### FOUR IN PROCESS

Germanium (4,4) tries to control the situation, by avoiding adjustment and real responsibilities. They control expected recognition with a formal image. Introverted and extraverted sensation; hopelessly Silicium (3,4) like within the context of a fourth substage theme.

Arsenicum (4,5) gets inflated and diffused in its overgeneralisation of its ability to control responsibilities. Failure is blamed on lack of adjustment to them (!), that they expect from the outside world. Critical, faultfinding. Extraverted thinking; hopelessly Phosphorus (3,5) like within the context of a fourth substage theme. (As mentioned, Jungian descriptions of extraverted thinking fit in best with Arsenicum, whereas many astrological descriptions of the airy signs fit in well with Phosphorus.)

Selenium (4,6) tries to exploit the control it has on values in responsibilities; reckless. Failure is blamed on lack of responsible values in the outside world. Extraverted feeling; hopelessly Sulphur (3,6) like within the context of a fourth substage theme.

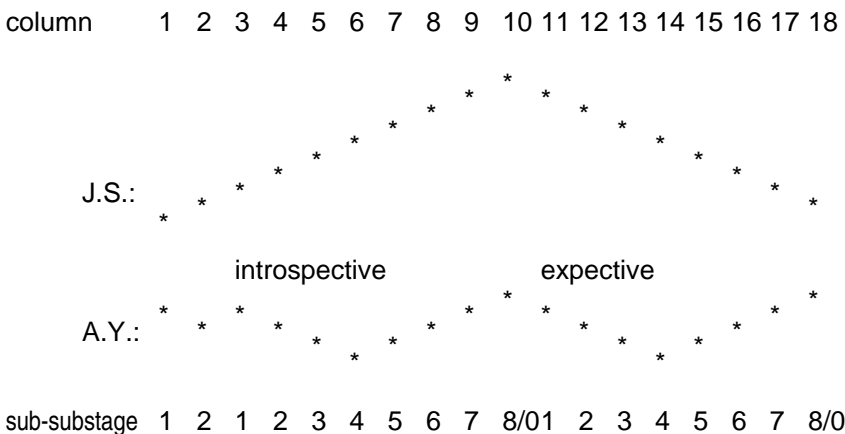
Bromum (4,7) is either destructive or caring in its control of responsibilities, depending on whether they serve some purpose. Failure is blamed on the lack of responsible visions in society. Extraverted intuition; hopelessly Chlorum (3,6) like within the context of a fourth substage theme.

Krypton (4,8/0). Quintessence again.

Only 'FOUR IN PROCESS' in homoeopathy!

As noted, Jan Scholten's top at the 10-th column corresponds with the top of the application of Arthur Young's 'TOP'.

Again:



#### FOUR IN PROCESS

However, the application of TOP suggests an additional top: a top with the noble gases. I am very happy with the proposal by Harry van der Zee in his re-evaluation of the miasms: without passing moral evaluation and judgement, the people that have developed 'higher' may be more destructive in potential in getting more 'responsibility' than the ones starting out in a certain development - in imbalanced situations. Viewing it this way, we may expect a bigger 'range' in imbalances lower down in, and on the right of the periodic table, than left upper.

This view allows for an easy reconciliation of another top and Jan Scholten's decline.

I do not know why the possibility of introspection starts at column 3 in row 4, or why there are *d* orbitals at all. I do not know why the pattern of four in process with different orientations in seven sub-substages and a special whisker one still holds, while the *d* orbitals can hold 10 electrons. I also do not know why the outside orbitals balance the inner ones in a way that the elements in their ground state may have completely filled their *d* orbital in the tenth column...

We may notice, however, that only after the transition from introverted feeling to introverted thinking there may be real self-determination. Only at a third stage there is a relatively stable identity. At the second there is 'only substance', without identity (RU, p. 95). Arthur Young can be read in a way that only in the fourth stage a definite distinction between inside and outside can be made. (GM, p. 62<sup>22</sup>)

Before that, there is only 'outside', no real content yet. Columns 3 - 12 only first come to exist in the fourth row, the 'molecular' row, the earthy, 'real' row. Before that, any seeming self-determination is merely reactive. (This may also be a reason why we commonly only talk about the molecular kingdom, plant kingdom and onwards. Only after a fourth main stage molecular kingdom 'things' become 'real'). It seems as if the inside is not shielded enough yet. It is at the mercy of the outside. You may recall that we described introversion as an attempt to avoid pain - reactive. Whereas Boron and Aluminium (both third sub-substage) refuse to become involved and withdraw 'into the air' (Borax: < downward motion; Alumina: confusion of identity), Gallium withdraws on a 'self-determined island' with 'outdated' ideas. While still reactive, with Gallium there is 'someone' present, who is able to react.

We focused on the internal development in columns 3 - 10. On the 'outside' the elements in columns 3 - 12 behave as if they are in a second or first sub-substage, like Kalium (4,1) and Calcium (4,2) in the fourth row; like Rubidium (5,1) and Strontium (5,2) in the fifth etc. They all have one or two electrons in an outside *s* orbital. While there is development, it does not primarily show on the outside. While there are 18 columns, the sevenfold

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<sup>22</sup> The small quote reads: It is only after mind has constructed itself that sensation (fourth stage), in the sense of information from the outer world, becomes possible.

#### FOUR IN PROCESS

division holds on the outside, because all chemical elements in columns 1 to 12 represent the first and second sub-substages on the outside (4,1 and 4,2 in row 4; 5,1 and 5,2 in row 5 etc.). At the same time the inner shells all start filling orbitals at the third column. We will suggest that an inner development with regard to negative expectancy is possible only after a second (sub-)stage level. We will assume that it is categorical that such a development needs to occur specifically at this substage when we are going into the angiosperms in Volume II.

The lanthanoids and actinoids have been skipped. I do not have any experience with them, but we might make some short predictions. The buried subshells do not influence behaviour to any significant degree. This may be taken as a hint. Their 'pictures' may not be easily recognisable.

Spotting seven here is even simpler than in columns 3 to 10. The *f* orbitals can hold 14 electrons.

In the first set of seven of the fourteen lanthanoids (Lanthanum to Europium) the 7 orbitals get unpaired electrons and they do not get paired in their interactions with the outside world. (All orbitals mentioned can hold 2 electrons: one *s* orbital - 2 electrons; 3 *p* orbitals - 6 electrons, 5 *d* orbitals 10 electrons, 7 *f* orbitals - 14 electrons.) We may suspect a lot of hidden dissatisfaction in imbalanced situations. The second set of seven (from Gadolinium to Ytterbium) gets paired electrons (with some exceptions). Satisfaction has to be found within.

Possibly they are learning to become independent, despite having no influence and power in the outside world other than something like the power of Cesium (6,1) and Barium (6,2). Lanthanum (6/4,1) to Neodymium (6/4,4) may feel very helpless in having no power. Neodymium (6/4,4) to Europium (6/4,7) may have learned to cope with powerlessness in a way that they have found some 'self-directed' way of living without expecting to gain some power. Gadolinium (6/4,1) to Holmium (6/4,4) may continue in a self directed way with the expectation that all will turn out 'right' in the end. Holmium (6/4,4) to Ytterbium (6/4,7) may have developed the stamina to continue in their own ways and satisfactory so, even if this would imply that there is no perspective of having power over others. When we translate 'work' (level 4) into 'struggle' and combine it with 'power' (level 6) we get 'power struggles'. The lanthanoids may be scheming behind stage. In Jan Scholten's terms: in the 'village' (4) that has power to rule the 'country' (6). We may think of a 'power-centre'.

We might also use the combination of the 'animus complex' (6) with the 'ego-shadow complex' (4) and we may expect gross sexual abuse and distortions of sexuality.

In the actinoids the issue might have to do with personal inflation (level 5) in the face of the 'Self' as a functional analogue of God (in Jungian terms). Self-directedness may come out in continuing in an ideological (5) way,

while facing possible destruction (7). The pattern might be similar to the one proposed for the lanthanoids<sup>23</sup>.

Of course, all words on the lanthanoids and actinoids are speculative. We will see if they may be of use.

However, the fact that there *are* lanthanoids and actinoids sheds another light on the 'learned helplessness' and 'testing skills' of row 6. (In the seventh row the chemical elements in columns 3 - 10 are hardly present.) Here it refers to negative expectancy concerning being able to gain power and influence *in* the outside world, while there may be self-directedness. In row 4 and 5 there may be negative expectancies also about being able to direct one's own life.

The lanthanoids and actinoids become interesting again in the proposed angiosperm grid in Volume II. Again, assuming that a development like in the lanthanoids needs to occur after a second sub-substage.

The concept of atoms is derived from patterns of behaviour in the 'real' molecular world. Atoms and the periodic table are introverted thinking constructs. They are abstractions, conceptual systems. This remark is not meant to devalue them. They are very powerful systems. The near isomorphism between the periodic table and Jungian concepts, put in a definite order, suggests that we should look upon Jungian theory as an abstracted conceptual system. As we cannot predict all chemical, molecular behaviour and properties from the periodic table, we cannot predict human behaviour on the basis of Jungian theory. We cannot predict anything specific from general knowledge. However, we can use Jung to chart human behaviour and human properties in general terms.

The remark is also intended to make allowance for some juggling with other psychological theories later on. As elements from different columns and rows behave in the molecular world as metals; as elements from different columns and rows behave in the molecular world in ionic bonds etc., they cover (overlapping) areas in the periodic table. Other psychological theories cover areas in a 'Jungian periodic table'.

## INTERMEZZO: ARTHUR YOUNG

We have mainly stayed within the periodic table up till now. If we look at the other kingdoms in nature, Arthur Young comes on stage. He has been on stage in the above in a prominent role, here he comes centre stage. In fact, I am only applying his work with homoeopathic materia medica and practice in mind.

What's on stage? Who is performing?

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<sup>23</sup> The tremendous differentiation that occurs at the level of the lanthanoids and actinoids might account for additional levels up and above seven, that some authors recognise.

#### FOUR IN PROCESS

I do not know. I never met the late Arthur Young. I only know, I am flabbergasted by his clarity, his insight, his logic, the profoundness of his thought. If you look at my copies of 'The Reflexive Universe' and 'The Geometry of Meaning' you will hardly be able to recognise them as books. I have gone over and over and over them, to try to get into Arthur Young's head, to make it my own. Nowadays I can pinpoint some small flaws in details, but the general lines he has drawn, the links he makes possible, continue to amaze me...

To tell something about him, I can repeat what is mentioned about him: He was born in 1905. He was the inventor of the Bell Model 47 helicopter, which received the first commercial helicopter license ever issued, in 1946. He studied mathematics with Oswald Veblen. He established the Foundation for the Study of Consciousness in Philadelphia in 1952, and he was deeply disturbed by the development and use of nuclear weapons. Following his death in 1995 his work is being continued by the Anodos Foundation. I located the foundation on the internet after having been preparing this book for three years. More information about him and excerpts from his work can be found there. (See 'Acknowledgements and Disclaimer'.)

As far as I knew for those years, he did not have anything to do with homoeopathy. Then Kathy Goss informed me that Arthur and Edward Whitmont knew one another personally! However, as far as known, they did not go into homoeopathic theory and materia medica with one another.

#### IN THE KINGDOMS

The kingdoms can be charted and mirrored as well (all derived from Arthur Young and very slightly adapted; RU, pp. 37 - 55; 93 - 96; - this number of pages may tell you that there is much more to it):

- |   |   |  |   |                                      |
|---|---|--|---|--------------------------------------|
| 1. photons, sparks of light                 | * |  | * | 7. humans, 'caretakers', destructive |
| 2. nuclear particles, changed when observed |   |  | * | 6. animals, transformative           |
| 3. atoms, with relatively stable identities | * |  | * | 5. plants, creative                  |
|   | * |  |   |                                      |
| 4. molecules, behaving according to law     |   |  |   |                                      |

Even better:

- |   |   |  |   |                                |
|---|---|--|---|--------------------------------|
| 1. photons, goal projected              | * |  | * | 7. humans, goal attained?      |
| 2. nuclear particles, move by charge    |   |  | * | 6. animals, use charge to move |
| 3. atoms, taking on a centre            | * |  | * | 5. plants, throw off centres   |
|   | * |  |   |                                |
| 4. molecules, behaving according to law |   |  |   |                                |
| the turn                                |   |  |   |                                |

You may recall the characterisations of the kingdoms in the chapter 'Sevens and Whiskers'.

#### FOUR IN PROCESS

Arthur Young writes about 'degrees of freedom' and symmetries, among other things. They can be used to clarify the mirroring. To the examples given, exceptions can easily be found. The idea here, is to give an indication. (Derived from RU, pp. 37 - 41)

All molecules (4) can be frozen into crystals. Fixed, no freedom; three axes of symmetry (meaning: three directions of symmetry).

Many plants (5) have one degree of freedom in their possibility of growing in one direction. Right and left are similar; front and back are similar: radial symmetry - two axes.

Atoms (3) have radial symmetry in their magnetic properties with a north and a south pole. One degree of freedom can be found in the atom's ability to absorb or release energy. Its energy state is unpredictable.

Many animals (6) have bilateral symmetry - one axis. Two degrees of freedom in their ability to move about two-dimensionally on the surface of the earth.

Nuclear particles (2) may have bilateral symmetry in chirality, or handedness, that characterises nuclear particle reactions (Lee and Yang, Noble prize winners; Wu; see any popular book on nuclear physics). There are two degrees of freedom in the uncertainty of the position and momentum of a particle.

Humans (7) do have an animal body: bilateral symmetry? There is preference for right- or left-handedness, however. There is asymmetry in function between the left and right of the human brain. Asymmetry may apply to some other 'animals' too. It should be noted that the name 'human kingdom' is one given for the sake of convenience. Other entities might belong to the 'consciousness kingdom' also. As for freedom: surely single humans are as unpredictable as photons, although we cannot travel as fast. The freedom may refer to 'freedom in options'. Because we cannot define complete freedom, we may call it 'three degrees of freedom'.

There is no way to determine the symmetry or asymmetry of photons (1). Since observation annihilates a photon, prediction is impossible. (Symmetry requires measure; light is before measure.) A photon is very free: a released photon can be anywhere within a radius of 186,000 miles a second later. There are no constraints.

The mirroring arguments are there to show similarity with the mirroring in the columns and rows. Arthur Young's theory is a theory of evolutionary process in seven stages on four levels, which he recognises on several hierarchical levels of complexity.

#### FOUR IN PROCESS

1. photons, sparks of light	*		*	7. humans, 'caretakers', destructive
3 degrees of freedom; asymmetry				3 degrees of freedom; asymmetry
2. nuclear particles, changed when observed			*	6. animals, transformative
2 degrees of freedom; bilateral symmetry				2 degrees of freedom; bilateral symmetry
3. atoms, with relatively stable identities	*			5. plants, creative
1 degree of freedom; radial symmetry				1 degree of freedom; radial symmetry
	*			
4. molecules, behaving according to law				
no freedom; complete symmetry				

It is important for several reasons:

It may be categorical in the sense that 'seven' may be a fixed number in any evolutionary process.

It offers the possibility to make sevenfold divisions in any kingdom.

It is going to tell us something about 'hierarchical differences' later on.

It tells a lot about differences between remedies within one kingdom.

It gives us a tool to extend Jan Scholten's metaphor to 'plant remedies', 'animal remedies', nosodes.

The isomorphism makes it possible to translate and expand Jan Scholten's metaphor with Arthur Young's, since Arthur Young already made some further subdivisions within the kingdoms and put those on a kingdom grid. Our known materia medica can be used as the empirical data, that may refute, or temporarily confirm, the theory.

By now, you will understand why I regard very different terms as anthropomorphically equivalent or linked. Let us repeat them.

- Photon ~ spark of light ~ introverted intuition (inspired, visionary, lonely, narcissistic) ~ unborn self (complex) ~ fire (Aries, Leo and Sagittarius) ~ big five 'extraversion-introversion polarity' (on the closed side) ~ first row like, first column like ~ Natrium (3,1) like ~ general stage 1.
- Nuclear particle (changed when observed, basic uncertainty) ~ introverted feeling (insecure, vulnerable) ~ symbiotic ~ the Mother (complex) ~ water (Cancer, Scorpio and Pisces) ~ big five 'agreeableness polarity' (on the timid and withdrawn side) ~ second row like, second column like ~ Magnesium (3,2) like ~ general stage 2.
- Atom ~ relatively stable identity ~ introverted thinking (self-determined, confused) ~ interrelationship-oriented ~ the Persona (complex) ~ air (Libra, Aquarius and Gemini) ~ big five 'openness polarity' (on the 'incurious side') ~ third row like, thirteenth column like ~ Aluminium (3,3) like ~ general stage 3.
- Molecule ~ behaviour according to physical law ~ both introverted and extraverted sensation (rigid, formal, dogmatic) ~ here and now ~ the Ego (Ego Shadow complex) ~ earth (Capricorn, Taurus and Virgo) ~ big five 'conscientious' ~ fourth row like, fourteenth column like ~ Silicium (3,4) like ~ general stage 4.

#### FOUR IN PROCESS

- Plant ~ creative ~ extraverted thinking (enchanted, inflated) ~ interrelationship-oriented ~ the Anima (complex) ~ air (Libra, Aquarius and Gemini) ~ big five 'openness polarity' (on the 'cultural', 'intelligent' side) ~ fifth row like, fifteenth column like ~ Phosphorus (3,5) like ~ general stage 5.
- Animal ~ mobile, transformative, striving for accomplishment and satisfaction ~ extraverted feeling (exploitive, abusive, manipulative) ~ time-oriented ~ the Animus (complex) ~ water (Cancer, Scorpio and Pisces) ~ big five 'agreeableness polarity' (high scorers, who are often chosen as leaders) ~ sixth row like, sixteenth column like ~ Sulphur (3,6) like ~ general stage 6.
- Human ~ visionary, ruling; moral care ~ extraverted intuition (possibly destructive) ~ eternity-oriented ~ the Self complex ~ fire (Aries, Leo and Sagittarius) ~ big five 'extraversion-introversion polarity' ~ seventh row like, seventeenth column like ~ Chlorum (3,7) like ~ general stage 7.
- Quintessence (extreme arrogance or self-depreciation, absent, in a cocoon or glassbell) ~ immersed in the present ~ the whole zodiac ~ big five 'neuroticism' (level of involvement, arousability) ~ eighteenth column like ~ Argon (3,8/0) like ~ stage 8/0.

And again, the terms are equivalent, not intended as synonymous. I am focusing on the Jungian functions and the classic elements in my terminology, while continuously adding chemical elements from the third row referring to their homoeopathic content. Otherwise my mind would turn into a complete mess. We would get lines like: 'The angiosperms are the humans in an Anima kingdom'. Or: 'The Solanaceae are god-like in acting out within the context of their Animus in creativity...' However, the terminology could easily be replaced by terminology referring to the anthropomorphic symbolism of the equivalents.

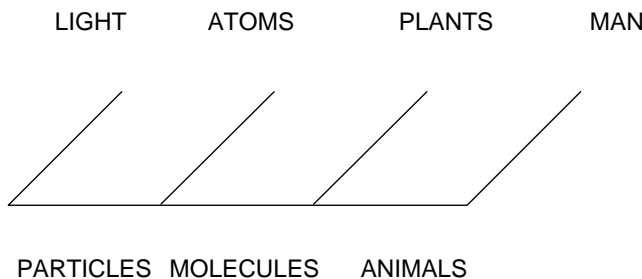
There is another pattern, of which I do not see the clinical significance yet:

Within the periodic table, and in Jan Scholten's metaphor, it may seem as if there has been a sequential development. Protons and neutrons seem to be sequentially added, as we move from element 1 to 114. (Element 114 has recently been claimed to have been made in Russia; it is supposed to have existed for half a minute. Elements 116 and 118 have been analysed to have existed for about a thousandth of a second.) It is well known, that this is not completely the case. The order has been different. While the lightest elements seem to have been created first, there have been 'jumps' back and forward in the creation of the other elements. Within the periodic table we may call it 'interrelated epigenetic branching'. Young's scheme of the kingdoms might be illustrative (RU, pp. 116 - 119).

Particles are supposed to be based on high-energy photons from the beginning of the light kingdom. Molecules, even DNA, are most often based on the simplest atoms from the beginning rows of the periodic table; both plants and animals start with unicellular organisms. The rough chart

#### FOUR IN PROCESS

suggests branching. Within the anthropomorphic models this kind of charting may suggest separate, branched goals or evolution. A separate goal for every individual. Jung's anima originally linked to men, and the animus originally linked to women also suggests an awareness of separate goals and destinies. At the same time the biggest particles are the base for atoms and molecules; the most 'evolved' or complex molecules (DNA and viruses) are the base for plants and animals...



Possibly the sequential order in which the universe developed after the hypothetical 'Big Bang' may have some clinical anthropomorphic significance in the here and now, but it eludes me. (See, for instance, Jantsch; Barrow and Tipler.) The significance for now, lies in the recognition that no hierarchical moral evaluation is appropriate, when we evaluate people. At least not from a homoeopath's point of view. Even though there are hierarchical patterns in the above, each level sustains the other ones. Each level is a necessity. The only evaluation we may make is the evaluation of perceived seeming 'irreconcilable opposites', that want to be 'reconciled'.

The necessity of each level comes out in another pattern as well. Not only are parts of hierarchically lower kingdoms 'building blocks' to higher ones. In most kingdoms, the seventh substage needs a higher level kingdom main stage, to sustain its existence.

Controlled radioactivity of atoms (3) depends on molar concentration (4).

DNA and viruses (4) require cells (5/6/7)).

Flowering plants (5) often depend on insects or other animals for pollination (6).

This pattern may not be completely worked out. It is even partly disputable. But it is suggestive. It is suggestive that a seventh substage anticipates its future... (See Arthur Young, RU, p. 83.)

Within homoeopathy Arthur Young's theory provides links between Rajan Sankaran's ideas about the kingdoms and Jan Scholten's:

The fourth row similar to the molecular kingdom (4), rigid.

The fifth to the plant kingdom (5), creative, enchanting.

#### FOUR IN PROCESS

The sixth to the animal kingdom (6), coping with power. (One link Jan Scholten mentioned explicitly: the link between the sixth row and the animal kingdom. (HE; p. 670, Dutch edition.))

At the same time there are links the other way around:

The molecular kingdom is like the fourth row.

The plant kingdom is like the fifth row.

The animal kingdom is like the sixth.

The nosodes derived from humans (7) are like the seventh...

There are differences, hierarchical ones, like the interrelationship of the rows to the columns. Themes versus behaviour. There are also similarities and they may be used as equivalents.

#### FOUR IS ALL WE NEED???

Four functions, with hierarchical differentiations, with combinations, with branches, with different orientations of awareness???

The question marks are there, because there are no definite detailed natural classifications yet with regard to the 'real' molecular, plant and animal kingdoms. Rough ones we have. In the rough outlines some known remedies, outside the angiosperms, fit in beautifully. Because of this, and also because Arthur Young's theory could be used to cover the columns in the periodic table, I am confident, that it is worthwhile to have a try on a sevenfold division in the flowering plants in Volume II.

There is also the assumption that nature is a great symboliser; that natural classifications can be a help in the determination and unravelling of symbolic content. (See Whitmont, P & S; pp. 7 - 65.)

The tentative statement also represents a choice.

(Gregory Bateson, p. 42:) 'The division of the perceived universe into parts and wholes is convenient and may be necessary, but no necessity determines how it shall be done.'

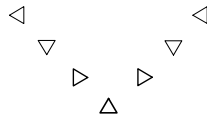
The choice here is to divide in a way others have divided. It gives the opportunity to use their descriptions of sub-divisions. The choice here is to divide into seven on four levels, because it lines up with known homoeopathic materia medica descriptions, with Arthur Young's descriptions, with Jungian and zodiacal descriptions, with several religious metaphors and curiously also with the number of colours minimally needed to make distinctions on the surface of a torus, which is topologically significant. It is of interest because the formula of the Eddington-Einstein Universe corresponds with one for a torus (see RU, Appendix II).

Since I have tried to make a set of keywords that apply to all descents and ascents there is no immediate need to go into all the concepts of Jungian psychology. There is no immediate need to go completely into Arthur Young's line of thought. All that would complicate matters unnecessarily in this book. Their concepts have been dealt with in their own books. In this

#### *FOUR IN PROCESS*

one we are only concerned with patterns within our materia medica, four functions, seven general stages, with connections, with applications, while borrowing from others. This book is also intended to give clues to do-it-yourself.

The references to Young, Jung, Jan Scholten and astrology are there to give you hints where you can find material to enhance your understanding of the presented seven general stages and four functions. They are there, because I got it from them. They are there to make a breakthrough in the isolation of our own 'typology' from other bodies of knowledge and to gain from them.



## 9. CASES CONTINUED

### CASE 8.

Girl, born 1994. First consultation September 1997.

Main complaint: it seems to her mother that some kind of protective layer is missing. Often she wakes at night in a panic, shrieking. 'No, no, no!' It is impossible to reach her then. After some time it becomes possible to divert her attention. She is easily off balance and needs a lot of structure. Anything that happens unexpectedly makes her anxious and fearful. She feels best with a strict regimen, with everything happening at set times. Strangers upset her. Whenever her parents are strict in not allowing some of her behaviour, she can not cope with it. Anytime some performance is expected she closes up. She is a quiet child. No wild games. In her play she shows a fine eye for detail. She can be stubborn. The most difficult thing with her is that she cannot be reached when she is anxious or angry. Her mother, a psychiatrist, considers her behaviour as fitting to a two year old. There is some fear of thunderstorm. A small light needs to be on at night. When she wakes up in the morning there are a lot of unconnected thoughts. This can be remedied some by going over all the events that happened during the day, before she is brought to bed. She prefers to sleep on her back with a blanket over her head. She prefers to sleep with a naked abdomen. She grinds her teeth, also during the day.

There is constipation as well. Without medication she only defecates once every three days. With medication it is once a day. The constipation gets worse when she is upset.

Sometimes there is some eczema on her upper arms.

She likes fried potatoes, bitter chocolate, warm food, cheese.

There is no special affinity with eggs, sweets, meat. No special aversions.

No perspiration. Only while driving in a car she gets clammy hairs.

History: she was born after a 32 weeks pregnancy by caesarean. 1200 grams: light for date. Her mother suffered from a full blown eclampsia. For both their lives was feared. Her father, a gynaecologist, had the worst possible scenario in mind at the time. He made the explicit choice known that he would rather lose the child, if the mother could be saved.

Her Apgar score was good. There was hardly any urge for oral satisfaction and she was fed by tube for seven weeks. Up till now she has been a bad eater. Even if she is hungry, she will never ask for food. No bad effects of vaccination.

## CASES CONTINUED

### ANALYSIS

This small skinny child made the impression of a fragile aristocratic British lady. We started out with Silicea (M, single dose).

Since we are talking about the elements you may note the excessive need for formal structure: imbalanced earth. The relationship (!) with the outside world continuously throws her off balance: imbalanced air. Silicium is on one of the crossings.

Out of conservatism, I gave Silicea, i.e. Silicium oxide.

### REACTION AND ANALYSIS 2

The very first week she slept better, even up to half past eight, where it used to be only till seven. After that it changed to seven thirty. Her behaviour became more changeable than ever, but she started to give (rigid, formal) clues to her parents how to reach her in her 'fits'. 'Do this; do that!' Grinding teeth stopped completely. Medication to induce defecation could be reduced. She is more often angry than fearful in this period. She was hard to handle.

I happened to see one of the 'fits'. Douwe was playing with some of her toys, while she was playing with something else in another part of the room. When she noticed what Douwe was doing, she disapproved completely. The interesting thing was to notice that she did not go to Douwe, but that her anger was violently self contained. Her anger did not move to Douwe. She stood there, shrieking, unreachable. Complete isolation. I interpreted it as follows: 'Relationships in this world are hell! I will never be treated as I should be treated.' Imbalanced fire.

We immediately moved to Natrium silicata, starting with a 200, single dose.

### REACTION 2

No aggravation. Behaviour stabilised within a week. There is less fear; there is less anger. There is more joy; there is much more interaction and openness. Where she used to repeat questions, without answering them, now she does answer. Defecation normalised, no medication was needed anymore. No eczema. In two years the remedy was repeated four times. She is still a lady, not a wild child. She is still a little clumsy. Kindergarten became an option again and she enjoyed it. Nearing six she is doing well at school. Trust concerning her future is back. The threat of a healthy baby sister has been coped with well.

While her father still doubts what made a difference, a good friend of the family, another psychiatrist, complimented me with a job well done.

*CASES CONTINUED*

**CASE 9.**

Woman born 1967, illustrator of children's books. First consultation: October 1998.

Main complaint: after having used oral contraceptives for two months her menstruation has not returned for over nine weeks.

She also has an oppressed feeling in her chest often and the sensation of a lump in her throat, sometimes continuously for three days in a row. She smokes a lot of tobacco.

Quite often she has a headache behind her eyes for the last two or three years, throbbing and pressing with the feeling as if her head is too small for its content. Her headache alternates with the lump in the throat. She plays a lot of tennis, but it does not help.

She tells me about herself that there is an internal conflict between thoughts and feelings. She experiences trouble in getting in touch with her feelings. She is raised in an 'intellectual' family and has become perfectionistic. Her thoughts keep running, and she cannot put an end to them. She dislikes people who are continuously talking about feelings. She likes to talk a lot about other things and she is oriented towards other people.

Her headaches started after her father nearly committed suicide. He is presently in a closed psychiatric ward. As a small child she used to sit in his lap, never her mother's.

Her mom writes children's books. The last one her mother wrote, she illustrated and it was published.

She has two sisters and a brother. They went to university, she did not.

From seven up till 13 years old, she lied a lot to impress other children. 'She had a violin'. 'She had a sister who died when she was a baby'. She promised a lot of presents to other children to gain their friendship. She also used to pick and steal a lot. She stopped doing those things when she got some better friends. When she feels low, she picks up the phone to call endlessly with friends.

She has experienced her training as an illustrator as one long traumatic period. It lasted six years. She continuously felt as if she had to convince her teachers that she could do creative work. She feels insecure about what people think about her. She does not feel uncertain about the quality of her work. She sighs a lot. She has the feeling that the village she is living in does not have the correct atmosphere to perform creative work. 'There are too many housewives living over there'. It is hard for her to say 'no'.

She sleeps with earplugs in, because she wakes from almost every sound. She never dreams pleasantly. Her dreams concern failure at work, being too late in finishing work. She wakes up discontented in the mornings. She sleeps on her sides, or on her abdomen, with her arms crossed before her chest.

Desires: Indian food, fried potatoes, meat, sweets, chocolates.

No salt; no affinity with herring or ice-cream.

#### CASES CONTINUED

Aversion: sour food, fat; fruit and vegetables (2).  
She perspires a lot; not at night.

#### ANALYSIS 1

The sighing, the lump, the menstrual complaint, the 'hysteria' made me settle on Ignatia. You will only need to read Kent on Ignatia and you will see many similarities if you do not already. The fit is not complete, but it seemed near enough. As you will find out later on, I am inclined to put Ignatia and botanically related remedies below Aurum. There seemed to be 'striving for accomplishment and satisfaction': water, extraverted feeling. There seemed to be some lonely vision, even though she did not withdraw and talked endlessly on the phone... Ignatia M, single dose.

#### REACTION

She feels as if she gained a new skin. She feels more alert and present. Less lost, when she is in town for instance. Her menstruation returned after two months. The lump in her throat is there mainly in the weekends, and worse than before, but the frequency is much less. Her immediate reaction to the Ignatia was an aggravation of all her complaints for one week. She has cried a lot and stayed home for that week. She also stopped some 'unsatisfying friendships'. She has started to eat three pieces of fruit each day. We decided to wait.

In December she phoned to get another dose.

#### REACTION 2; SHE PHONED AFTER TWO WEEKS

The reaction was 'awful'. She had the lump for twelve days continuously. She wants to sleep without her partner, but the lights must be on, because she would feel too lonely otherwise. She is quite confused about herself: she always thought about herself as being somewhat insecure. Now she thinks she has a 'big ego', wanting too much from herself. She has trouble 'giving herself' sexually. She feels badly taken care of when she was a baby; her mother was too busy with herself. Lately, friends have confronted her with the fact that she listens very badly in conversation. Her menstruation had only returned once after the first dose. Now she had not have any for two months again. Her breasts feel swollen and painful for months now. We decided to wait again.

In February she returned. She did not get a new contract from her publisher after the first one that ended in publication. It felt as a 'post creative dip', empty inside. The lump had stayed away since the twelve days; no

# CASES CONTINUED

headaches. She spontaneously stopped smoking after the second dose. Her menstruation stayed away.

## ANALYSIS 2 WITH SOME ADDED INFORMATION

I was at a loss. What to do? I could not see any fitting remedy in the ones known to me. I decided to leave the repertory and materia medica behind and use the combination of Jan Scholten's system and the one that is presented here.

Creativity suggests the fifth row, extraverted thinking, air. But where?

It had struck me that this young lady had been using a lot of 'I ought', 'I must', 'If I only can'. It suggests an imbalanced earth - water axis. Norms and values. Norms linked to earth, values to water. Is it pushy? Is it perfectionistic? Both aspects are there in this case. We had a long talk and it turned out that she could not get rid of the idea that she needed to conform to what the outside world expects and values. She did not know if that coincided with what she wanted herself. She did not know what she wanted herself at all. She was full of internalised formal rules: imbalanced earth.

1 FIRE	H																	(H) He																
2 WATER	Li Be																	B C N O F Ne																
> 3 AIR	Na Mg																	Al <u>Si</u> P S Cl Ar																
>> 4 EARTH	K Ca Sc Ti <u>V</u> Cr <u>Mn</u> Fe Co Ni Cu Zn <u>Ga</u> Ge <u>As</u> Se Br Kr																																	
> 5 AIR	Rb Sr Y Zr Nb <u>Mo</u> Tc Ru Rh Pd Ag Cd In <u>Sn</u> Sb Te I Xe																																	
6 WATER	Cs Ba La* Hf Ta W Re Os Ir Pt Au Hg Tl Pb Bi Po At Rn																																	
7 FIRE	Fr Ra Ac** Db J1 Rf Bh Hn Mt																																	
																		* La Ce Pr Nd Pm Sm Eu Gd Tb Dy Ho Er Tm Yb Lu																
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column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3															
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1															

In a way she is 'over a top', after the book that was published. In decline in Jan Scholten's terms. In a way she is 'before a top', because she had hardly started... While she wondered if her circumstances were the right ones for creative work, she did not blame the outside world. She felt the need to adapt herself to avoid failure. We may even say that her 'locus of control' is internal. Having settled on the fifth row and the earth columns, the choice becomes Molybdenum. Stannum would have started to blame circumstances, with an 'external locus of control'.

Molybdenum, 200, single dose.

## CASES CONTINUED

### REACTION

At first she felt as if she had gotten pregnant: bloated abdomen; heavy breasts. An Echo of her abdomen revealed nothing. After 6 weeks her menstruation got regular and stayed that way. The bloated feeling vanished with the first recurrence of her period. No lump, no headache, no smoking; continuing to eat fruit daily. After seven months we repeated the remedy, because her menstruation stayed away again.

From a letter she wrote to me three months later:

‘Dear Frans,

My menstruation is perfect again. Cycle 28 days. For the rest Molybdenum is giving me some ‘sacred’ rest, especially in combination with the therapy (Gestalt) my partner and I started. At last I can leave some automatic behaviour patterns behind. No lump, no chest oppression, not so devastatingly lost anymore. I did not know that I could be as angry as I am sometimes nowadays! Not at all the nice person I had trained myself to be. I can see now, that the lump was connected to that too. I really feel better and life is more valuable in general.

Thanks!’

Looking back at the Ignatia, I now consider it to be a ‘forced fit’, superficial prescribing.

### CASE 10.

Woman, born 1902; first consultation 1992.

Main complaint: for the last year and a half she has been suffering from pain in both her eyes. It feels like pressure. A big problem is that she can hardly sleep because of this. The complaints aggravated after she has been in hospital.

In 1991 she had a stroke. She felt hot, but her hands and feet were cold. There was paralysis on her right side. Except for the eyes, she recovered well. Her eyes feel worse after rubbing. During the day there are no complaints. At the same time she urinates frequently during the night. Two years ago she suffered from influenza and she never recovered completely. Commonly she sleeps well on her right side. She dreams about the past. She is very tired. She feels as if she doesn’t have any power left. The lack of sleep and the tiredness has taken her desire to live away. < by the company of many people. Sometimes she transposes syllables while talking.

She was married in her early twenties and they were happy together. They ran a contracting firm together with a brother in law. Her husband died when he was 45 years old from a myelitis. She developed a thyroiditis with exophthalmus after that. She was hurried, emaciated. She received X-ray

## CASES CONTINUED

treatment and thyroid hormone for the rest of her life. She developed edema in her ankles after she returned from the hospital. Her twin grandchildren were a happy diversion from the grief. She has two daughters, four grandchildren and four grand-grandchildren.

The brother in law died two years after her husband.

She has been a 'mother'-type all her life. She likes company, but she can enjoy being alone as well. Memory is relatively well, but sometimes it is hard for her to find words while speaking. She has worked all her life. She fears thunderstorms. She likes to make small jokes and cannot stand quarrelling and rudeness. She is considered very hospitable. 'She has given a lot and received a lot in return'.

Desires: pea-soup, purslane, meat, salt herring (in the past), milk, ice-cream and she prefers warm food.

Aversion: salt, sweet, sour, bitter, spicy, fats, eggs

Defecation once a day. A little bit cold-blooded.

Medication: Paracetamol, Dytaurese, Acetyl-salicylic acid, Thyrox, Lanoxin, Mogadon, Legendal.

## ANALYSIS

It was quite difficult in this case to obtain relevant information and some information was contradictory. At the time I performed a very clinical repertorisation mainly focused on the stroke and its sequela. It turned out to be a lucky guess and only after the remedy I made the relevant observation. While this woman was described as a 'mother'-type, the impression she made was not of a very warm, soft, caring one. In the second interview it struck me that her two daughters immediately 'followed orders' even while there was hardly any hint of an order! Their 'obedience' wasn't even 'servile'; it was as a matter of course, with unquestioned loyalty. There seemed to be a tacit understanding between them that anything 'Mom' needed or wanted had to be provided.

1 FIRE	H																(H) He															
> 2 WATER	Li		Be												B		<u>C</u>		N		O		F		Ne							
3 AIR	Na		Mg												Al		Si		P		S		Cl		Ar							
>> 4 EARTH	K	<u>Ca</u>		Sc		<u>Ti</u>		V		Cr		Mn		<u>Fe</u>		Co		Ni		Cu		<u>Zn</u>		Ga	Ge	As	<u>Se</u>		Br	Kr		
5 AIR	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe														
> 6 WATER	Cs	Ba	La*	Hf	Ta	<u>W</u>		Re		Os		Ir		Pt		Au		Hg		Tl		<u>Pb</u>		Bi	Po	At	Rn					
7 FIRE	Fr	Ra	Ac**	Db	Jl	Rf	Bh	Hn	Mt																							
			*	La	Ce	Pr	Nd	Pm	Sm	Eu			Gd	Tb	Dy	Ho	Er	Tm	Yb			Lu										
			**	Ac	Th	Pa	U	Np	Pu	Am			Cm	Bk	Cf	Es	Fm	Md	No			Lw										
			^		^		^		^				^		^		^		^													
	F	W	F	W	A	E	A	W	F	Q	F	W	A	E	A	W	F	Q	F													
column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	3													
sub-substage	1	2	1	2	3	4	5	6	7	8/0	1	2	3	4	5	6	7	8/0	1													

### *CASES CONTINUED*

There was the positive expectancy (columns 10 - 18) of formal (earth, column 14) loyalty (based on feeling, row 6). Mother was a matriarch:

Plumbum (starting with C 30, single dose).

### **REACTION**

Plumbum did the job. Until her death in 1996 Plumbum has been repeated about six times. Each time her eyes, sleep and desire to live benefited from the remedy.

### **IN CONCLUSION TO THE CASES UP TILL NOW**

Most of the presented cases could have been 'solved' - for the time being - with our usual armamentarium and some of them have. No doubts about that. However, the patterns as described help me a lot in analysing.

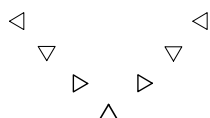
The 'new' questions I have used:

Which of the classic elements are the most imbalanced?

Introverted or extraverted, or both?

Helpless? Testing skills? Expect to be taken seriously? Claiming and blaming the outside world?

The answers to the questions point at distinct groups of possibly indicated remedies.



## 10. INFERIORITIES AND AUXILIARIES

In the very opening paragraph of the introduction there is a surprise...

'They may be prey to weird speculative worries about logical and metaphysical problems such as the nature of truth and the end of the world.'

Of course I would like to link these words to the 'theorising' of Sulphur. However, if anything, 'theorising' seems to be very mental... Why is it linked to extraverted feeling?

How to account for such awful things like clearly mental symptoms linked to feeling? What is the use of 'clairvoyance' linked to thinking in Phosphorus?

All the functions presented are interrelated, and none of them is to be seen independent of the others. Many authors emphasise this point with regard to the classic elements. Arthur Young puts it thus (GM, p.114): 'The four meanings (of the classic elements) are defined by one another... The elements occur together... They coexist. One can emphasise one element at the expense of another..., but this does not mean the other element ceases to exist.'

We cannot speak of any one of the functions without regarding the others at the same time, because function ceases when the whole is divided. Any of the functions and any of the complexes have their own learning cycles and control cycles. We need to know how they relate to one another.

Jung realised this as well and he introduced 'inferior' and 'auxiliary' functions, besides the one that is emphasised, the 'superior' function. In Jung's scheme intuition is inferior to sensation and the other way around; feeling is inferior to thinking and vice versa. When the superior function is introverted, the inferior function will be extraverted and vice versa.

It has been noted that there are some irreconcilable aspects in Jung's ideas (see Spoto, p. 51). There is considerable controversy on the issue if an auxiliary function is an introverted or an extraverted one. There is also controversy on the issue of whether we can be conscious of our inferiorities, or auxiliaries. It may be of interest to note that in Jung's own descriptions of each of the personality functions we may find 'flaws' that refer to several inferior functions. He also did not write extensively on the inferior and auxiliary functions and what we have got is mainly from writers following Jung.

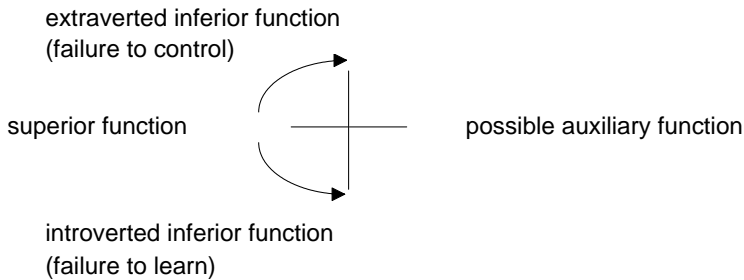
The inferior functions are almost automatically represented in the descriptions of imbalanced, overemphasised functions. They are also present in our remedy pictures. However, some technicalities and new rules may give us some additional understanding of the 'why' of the

## INFERIORITIES AND AUXILIARIES

perpetuation of imbalances, how 'basic delusions' continue to influence health, how 'systems' run loose toward breakdown... The significance is in the possibility of a 'functional' analysis of remedies in specific rubrics in our repertoires. It becomes possible to view 'positive expectancy', 'negative expectancy' and introspection, as concepts that automatically arise within the 18 columns of the periodic table, with accurate descriptions of the columns concerned. Neurotic overemphasis of one function leads to invasion of inferior functions, or the other way around, reflected in symptoms we know.

I would like to propose some new rules about inferior and auxiliary functions. Again, I would like to use the aforementioned learning cycle and control cycle from Arthur Young.

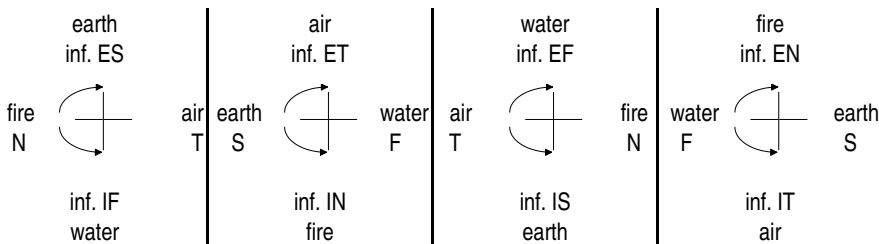
The chart will make the proposal clear:



Counterclockwise corresponds with learning and introversion, clockwise with control and extraversion.

An extraverted inferior function corresponds with 270 ° counterclockwise, similar with (but not the same as) ingoing squares between planets in astrology; an introverted inferior function with 90 ° counterclockwise, outgoing squares. 'Possible auxiliaries' correspond with 'oppositions', 180 ° apart.

To find the inferior functions, we just need to put the superior one on the left, while turning the cross.



The proposal includes a whole 'inferior' axis. Two inferior functions for each superior function.

We may speculate on which one of the inferior functions is the most pressing in such an inferior axis. Is it the extraverted function with the

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introverted functions? Is it the introverted function with the extraverted functions? If we assume it to be this way, we stick to the Jungian approach for 50%. This is how I would like to go about, with one exception: with earth, sensation I would like to use the whole inferior axis with both inferior introverted intuition and inferior extraverted thinking.

In linking the learning cycle and the control cycle to imbalanced homoeopathic remedy pictures we proposed that a distinct particular part of one of the cycles became blocked and that the one before the stumbling block was repeated over and over. Here we propose the possibility of an added stumbling block once there is a certain amount of complexity (and we are complex enough as it is as humans): the impossibility of control while one is learning, and the impossibility to learn while one is control oriented. Again, in imbalanced situations.

Regarding an auxiliary function, I would like to propose that the opposite function becomes an auxiliary only when it has shifted to an orientation, introverted or extraverted, opposite to the orientation of the superior function.

If one has one-sidedly developed introverted intuition (1), what happens to the other functions?

A next step in the learning cycle, counterclockwise would be to allow introverted feeling (2): to allow being changed. When that does not happen, the whole learning cycle is blocked. Introverted thinking and introverted sensation will be rudimentary; there will not be much life to it. There will be confusion (3), there will be personal limitations (4), but the main focus will be on the projective (subjective) visions (1), with disregard of introverted feeling, vulnerabilities and hurts. The hurts may be felt deeply, and may even sustain a cycle of repeating the same vision over and over again.

A step into the control cycle, clockwise would mean a conscious change of direction. Of course that is out of the question, because it would imply a change in vision. It would mean that external reality (extraverted sensation (4)) had to be taken into account. In fact, the introverted intuitive would like to control and change limited reality himself. External reality is the stumbling block for an introverted intuitive to gain control. With it, extraverted thinking and extraverted feeling almost become out of reach.

Use of the introverted feeling function and the extraverted sensation function in connection with the vision from introverted intuition almost becomes impossible: they become impossible inferior functions.

This is not the whole picture. The hurts, the pain and the limitations may force an introverted intuitive to become aware of his position in the outside world: thinking. (A 'position in the outside world' connects with 'interrelationships' between several positions.) That awareness may change everything. It may induce an introverted intuitive to trust changes (introverted feeling), and the learning cycle may be running again. The introverted intuitive may also choose a new destination in the outside world

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(destination - i.e. position, related to other positions; i.e. extraverted thinking). Inadvertently the control cycle is running. A new destination implies a change in direction (control - extraverted sensation) and implies a change in subjective values (extraverted feeling).

When extraverted thinking becomes an auxiliary to introverted intuition through awareness, the learning cycle partly becomes a control cycle; the control cycle partly becomes a learning cycle. To extraverted thinking, sensation, counterclockwise is the next step of the learning cycle (introverted); feeling, clockwise is the next step in the control cycle (extraverted). The awareness of the auxiliary function changes a function's attitude to the 'impossible' functions; it also changes its own function: it becomes a little bit more extraverted. Because of that, even the auxiliary changes: it becomes a little bit introverted.

To make it homoeopathic, while recalling that we made the difference between introverted and extraverted functions a simple difference in the direction we are moving in a fourfold circle, clockwise or counterclockwise:

Natrium (3,1) spontaneously and continuously falls in love and sticks to it.

If Natrium would allow the Magnesium (3,2) pain, go through the pain of being rejected, Natrium would allow a change in vision. Each time Natrium seems to connect with the pain, the compulsive vision returns all the more strongly. Consolation aggravates, because it confronts Natrium with a stumbling block. Music and solitude ameliorate because it allows Natrium to dwell on his vision.

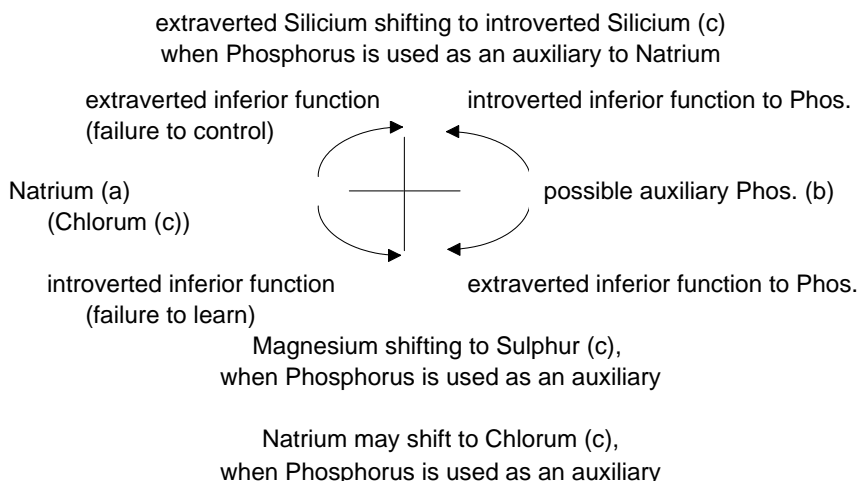
External reality, Silicium (3,4) like, with its beautiful image and control, is too limited to Natrium. It is dead, lifeless. It is a pathetic game. Better be alone, than sell the potential, the vision of what could be... (I have seen several 'Natrium muriaticums' who did not want to beget children in this hopelessly limited and painful world. Even if this world would not be considered that painful, getting children would feel like pearls for the swine.)

Slowly, but surely, Natrium may develop some of Phosphorus' (3,5) flowery perspective. Possibly it will happen out of Aluminium (3,3) confusion and frustration at first: 'What the heck; if this is the only way in this world, let's have it this way.' Or, in Lou Reed's words: 'I 'm just a gift to the women of this world...' Slowly, but surely, disconnecting from that 'one eternal love'...

The disconnection puts it all in a different Phosphorus perspective. If it comes to Chlorum (3,7) acting out, some more Aluminium confusion may follow. 'Not all women are that bad. The 'eternal one' has her flaws too. Otherwise she would have recognised the beauty of having something with me...'

The hurt, the pain, the limitations may vanish. Responsible use, exploitation and satisfaction may dawn, with new visions...

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Not mentioned yet are the possible inferiorities of the tenth and eighteenth columns. In fact, they are the easiest ones. When there is an accentuation of extraversion, introversion becomes inferior. Subconscious self-depreciation. When there is an accentuation of introversion, extraversion becomes inferior. Subconscious vanity and arrogance. When there is an accentuation of expectation, introspection becomes inferior. Subconscious self-depreciation. When there is an accentuation of introspection, expectation becomes inferior. Subconscious vanity and arrogance.

'Refusal' to shift from introversion to extraversion, from extraversion to introversion, from introspection to expectation, from expectation to introspection makes 'psychic inertia' a fitting expression with the tenth and the eighteenth column. But note, there is another shift from introversion to extraversion in columns 6. and 14... The earthy columns. It makes it understandable why Jan Scholten saw it fit to place Carbon (2,4) and Silicium (3,4) in the tenth column. (For 'psychic inertia', see Volume II; Silicium.)

'Psychic inertia' will be there in all our remedy pictures.

We are all 'doomed' to an earthy material life. With the above mentioned columns it will stand out mostly.

It will be clear that we can combine 'row-wise' inferiorities with 'column wise' inferiorities.

The earthy elements become the ones with the greatest tension. Hooked between two equally stressing inferior functions, among some unequal ones. It is culminating in Germanium (4,4). Other points of culmination are Chromium (4/3,4), Molybdenum (5/4,4), Neodymium (6/4,4) and Holmium (6/4,4). They are at the crossings of the earth columns and the fourth row or the fourth subshell level, with introverted intuition and extraverted thinking inferior.

I think there is a solution to Jungian controversies in the above, even though some 'standard Jungian inferior functions' have to be replaced, and it has become complex. It has become complex especially because there can be a superior function on a row level, which is an inferior function on column level at the same time.

However, I do think that the above approach makes more sense in a practical way: in the descriptions of the functions and their links to homoeopathic knowledge. With the rules and the short descriptions in the do it yourself kit at the end of the book we can determine the weak spots of specific chemical elements. A specific example will follow in the next chapter.

## SOME JUNGIAN SURPRISES

Now we turn our attention to some Jungian information on the inferior functions. (Based on Von Franz and Hillman.) In general we may say that inferior functions tend to overdo things when they pop up. Jungians tell us about the effect of an inferior function: it tends to invade the superior one, making the superior one neurotic and unadapted. Inferior functions themselves may have an innocent, unspoiled ring to them since they are not influenced by conscious 'control', and there may be a purity in them, that would be hard to find in a superior function.

(Formalised, short descriptions can be found in the do-it-yourself kit; you may also add 'no', or 'not' to the left column in the stripped functions.)

We may inverse the proposed rules into rules to find a superior function, when an inferior function is known. When we put the inferior introverted function on the left, superior functions will be found on top. With an inferior extraverted function, the superior functions can be found at the bottom.

With ***inferior introverted intuition***, we find lines on paranoid visions, almost of any kind: war, illness, big threats, weird fantasies of what can happen to a person. They may attribute nasty motives and bad values to others, based only on suspicions and hunches. Especially interesting are the ones on religion, being taken by God. Sometimes they come relatively positively: being uncritically taken by some otherworldly mystical belief - with the threat of losing money.

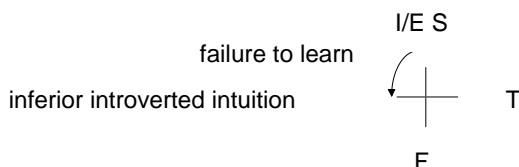
It may all have to do with a vision of being utterly alone, with the threat of being annihilated (like a photon).

Inferior introverted intuition is mainly inferior to combined superior introverted and extraverted sensation in our proposal<sup>24</sup>.

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<sup>24</sup> Paranoid visions may also be viewed as 'negative expectancy', that we linked with fire, intuition, with its anticipatory qualities, projecting possible outcomes of events into the future. Here it becomes clear that negative expectancy concerns *inferior* intuition. It may also be significant that introspection, 'self-reflexion' occurs immediately after Calcium in the fourth row, linked with sensation (row 4) and feeling (column 2), with inferior introverted intuition and inferior extraverted intuition. (See below: inferior extraverted intuition.)

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Within the periodic table I would look, first and foremost, at the fourth row, especially the elements in columns 14 - 18 (Germanium, Arsenicum, Selenium, Bromum and Krypton); and at the lower part of columns 6 and 14 (Molybdenum, Wolframium (= Tungsten), Radium / Silicium, Germanium, Stannum, Plumbum). Secondly I would look at the elements in columns 1 - 14 in the fourth row (Kalium, Calcium, Scandium, Titanium, Vanadium, Chromum, Manganum, Ferrum, Cobaltum, Niccolum, Cuprum, Zincum, Gallium), and the upper part of columns 6 and 14 (Chromum, Molybdenum, Carbon, Silicium).

What molecular remedies do we find in MIND - DELUSIONS - PURSUED - BY ENEMIES?

Arsenicum album, Aurum metallicum, Cuprum metallicum, Kalium bromatum, Mercurius, Natrium carbonicum, Plumbum metallicum, Silicea and Zincum metallicum.

With the exception of Aurum and Mercury, they all have elements from the mentioned rows and columns.

Kalium bromatum is very beautiful with its 'thinks he is the object of God's vengeance.'

We could look at bigger rubrics, like 'suspicious', or 'delusions, sees images, phantoms'. However, the bigger the rubric, the fuzzier its content. Nothing new, of course. Jan Scholten already linked 'persecuted by police' to the fourth row. But... now it makes even more sense.

It is also interesting that four of the nine remedies mentioned, do have introverted intuition as a superior function on another hierarchical level. (Aurum (6,1), Cuprum (4,1), Kalium bromatum (4,1 and 4,7) and Natrium carbonicum (NaCO<sub>3</sub>H<sub>2</sub>O: 3,1; 2,4; 2,6; 1,1).) Note that we have considered the remedies within an atomic context. We can only do that, because 'the atomic' shines through in 'the molecular'. How chemical elements have differentiated in the periodic table metaphor comes out in their behaviour in the molecular kingdom, in the real world. The molecular kingdom is fourth main stage with introverted intuition (and extraverted thinking) inferior. Aurum and Cuprum are both metals in the molecular kingdom - introverted intuitive; Aurum and Cuprum are both derived from the eleventh column in the atomic kingdom - expectant introverted intuitive. To combine the above, we may suspect some paranoia in all molecular remedies. We may regard the paranoia of Cuprum and Aurum as a neurotic, unadapted superior introverted intuitive way to cope with the general paranoia of the molecular kingdom.

We may suspect another rule of thumb: an inferior function (here the paranoia) is accentuated when a superior function on one level, touches the same, but inferior one, on another level. This may be a reason why it is also accentuated in Natrium carbonicum and Kalium bromatum, with Natrium and Kalium having a superior introverted intuitive function on column level. From a system-theoretical point of view, we need to touch an imbalance of the highest hierarchical level possible (see Debats; see De Vries). Themolecular certainly is a higher one than the atomic. To be human, we need animals, at least on the inside. We need an animal 'body'. Animals need plants - on the outside, but also a vegetative system. Plants need molecules - inside and outside. Molecules need atoms - inside and outside. Atoms need nuclear particles - inside and outside. Nuclear particles need electromagnetism (photons) - inside and outside. Each higher hierarchical level adds some properties to the one below it, but it is also restrained in its possibilities by the properties of the constituents in the level below it<sup>25</sup>.

What it comes down to, is a general paranoia in the molecular kingdom, restrained or accentuated by the properties of constituents on a lower hierarchical level. Paranoia, accentuated or restrained by constituents derived from the atomic kingdom.

What about the paranoia of Mercurius (6,2)? Mercurius is in an extraverted feeling row and in an expective introverted feeling column. It has introverted thinking and extraverted intuition inferior. The inferior extraverted intuitive function may be responsible for the paranoia (see inferior extraverted intuition below).

With **inferior introverted feeling**, we find lines on childlike mystical loyalties and beliefs. Nostalgias and love that does not show. (Secret loyalties to mother, the partner, the country, the church.) Possibly destructive, because of unquestioned invisible loyalties. (We can drop a bomb out of loyalty.) Sudden shifts in loyalties can occur, unannounced, without obvious calculation. They are considered very cold, without feeling. They may feel inferior, cut off, alternating between depressive worthlessness and delusions of grandeur. They may have trouble hurting others, but may also overdo it, making cuts between people surgically and according to plan. (Some of the above, and other lines in Von Franz seem to be better fitting with inferior extraverted feeling.)

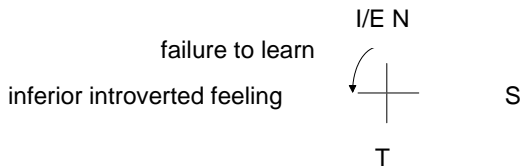
The loyalty may be with some invisible vague internal yearning to really belong, without needing to adapt. (IF: orphanage. Orphans yearn to have their own families?)

Inferior introverted feeling is mainly inferior to superior extraverted intuition, but also to superior introverted intuition.

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<sup>25</sup> All known living forms are carbon based. Other necessary chemical elements are mainly derived from the first few rows. Whatever our accomplishments etc. 'basic anxiety' may always be part of our own 'pictures'. Remedy pictures derived from plants/animals, nosodes may all be colored by the same constraint.

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What we see here, is that the way overemphasis and imbalance of a superior function works out, is directly linked to the inferior functions in our scheme. Extraverted intuitives (Columns 9 and 17; row 7) automatically become destructive in, and to, the outside world. Fluor (2,7) gets destructive in its movement from one sexual encounter to another; Chlorum (3,7) gets destructive in its 'visionary' moral control of interrelationships; Bromum (4,7) gets destructive in 'rigid' society; Iodum gets destructive because of its ideologies...

Cobaltum (4/3,7) (with negative expectancy) gets destructive in its control of skills, depending on whether tasks serve some personal purpose. With negative expectancy, it becomes failure in the face of success. Here there may be a secret loyalty and preference to feeling helpless. Rhenium (5/4,7) (with negative expectancy) gets destructive in a similar way, but concerning creative performance. The 'advantage' of feeling helpless, is in its allowance to avoid standing up for oneself, to avoid confrontation.

The destructiveness of the seventh row is illustrated by the radioactivity of the elements: destructive to the environment.

In the 'stripped functions' you might add 'too much' to the left columns to arrive at the terms in the right columns. They refer to an overemphasis of a superior function. The terms at the right can also be arrived at by putting 'no', or 'not' or 'not consistent with' to the left columns of the inferior functions.

The destructiveness represents a failure to control. (Failure in extraversion.) We may even say, that some learning is needed. (Introversion is needed.) The way that is open would be the auxiliary. If use is made of the possible auxiliary, introverted thinking with extraverted intuition, they may develop some self-determined perspective.

What's the loyalty to? What should it be to, if there is such a thing as 'should'? In Jungian terms, it may have to do with 'the Ego-Self estrangement'. (See Whitmont, chapter 16.) With the 'ego' as the centre of consciousness, loyalty will be with the ego, whatever stage of development it is in. Loyalty will be with whatever sustains its development, or its sense of being in control of life. Psychic inertia comes in, as the main factor that sustains overemphasis of, and imbalance in the functions. And it can be noted that the ego is a necessary conceptual requisite for consciousness to exist. (See Appendix I.) Psychic inertia is a necessity for (human) life to exist.

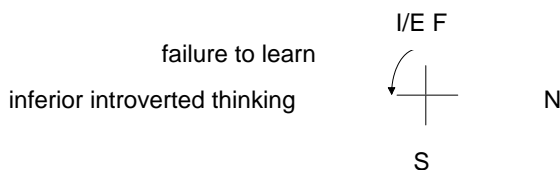
Introverted intuitives (Columns 1, 3, 11; row 1) become destructive to themselves. Chasing visions. The way that remains open to them would be the auxiliary. If they use the possible auxiliary, extraverted thinking with

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introverted intuition, they may develop some dedicated perspective.

With ***inferior introverted thinking***, we find lines on assessments prompted by negative and primitive thinking; a critical, cynical outlook on life. They consider themselves worthless below the surface. They will fight for a system fanatically because they are uncertain about it and have the feeling that it could be thrown over anytime. They may also develop an interest in books, and in questions of a metaphysical nature. Ideas remain doctrinaire. They can get imprisoned by old narrow views and can put a stop to any discussion. Thinking may become over-exact or carelessly magical. Unconsciously they doubt possibilities of self-determination.

Inferior introverted thinking is mainly inferior to superior extraverted feeling, but also to superior introverted feeling.



Fighting Ferrum (4/3,6). Theorising Sulphur (3,6). They are the clearest examples, being well-known remedies. Sulphur gets absorbed in books and theories because it is in the introverted thinking, Persona row. Third substage. The problem we started out with in this chapter is resolved. Ferrum fights, because it is in the Ego - Shadow row; there is an enemy to fight. Fourth substage. If you look up Jan Scholten's cases in columns 8 and 16, you will find the cynicism and the insecure feeling of worthlessness.

The sixth row also has it. The leader, the king; they have to defend themselves against threats from outside. They will subconsciously doubt (inferior third substage) their ability to do so, possibly getting depressed and suicidal. Feeling worthless. In Young's scheme the sixth row is animal-like: 'under constant threat of enemies'. The Animus is full of 'You ought to', 'You should', 'You have failed', 'You are no good', regardless of whether or not it is realistic... It is a very common occurrence as the inflation of martyrdom, based on the sense that if one cannot be the best, one can at least be the worst...' (Whitmont, p. 211.)

We already mentioned that Sulphur (column 16) is also known for its 'leadership' qualities. (Like the elements in the sixth row.)

(Many examples like this one could be given, but I expect you to know them. I am sticking especially to the third row in my examples again, because all elements in the third row (except Argon (3,8/0)) are represented in our remedies since the old days. The chemical elements here are among the most thoroughly proven and tested ones in practice.)

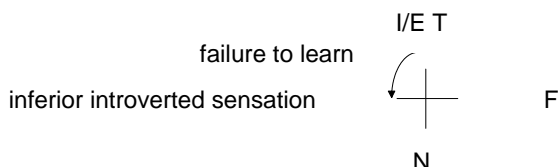
Even if we would stick to Jungian rules about inferior functions, this one

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would be linked to extraverted feeling, the same way I link them.  
There is no need to elaborate on the 'worthlessness' of columns 2, 4, 12 and row 2. It is well known.

With **inferior introverted sensation**, we find lines on overwhelming inner experiences through contact with nature and religious devotion.  
These lines are not very useful, because they are formulated too positively.  
So let me state: they stumble over their own limitations and become irresponsible. I think that the 'coarse sexual allusions' mentioned with next 'inferior extraverted sensation' also apply here, resulting in impotence.  
They are subconsciously 'tortured' by their own limitations with which they cannot cope.

Inferior introverted sensation is mainly inferior to superior extraverted thinking, but also to superior introverted thinking.



Irresponsibility can be linked to 'aversion to routine' that Jan Scholten detected in the fifth row. (The 'Anima' row; the extraverted thinking row.) Their devotion, after specific 'overwhelming experiences', I would like to link to the concern with the 'unique', that Jan Scholten detected as well. Jungians have linked inferior introverted sensation to superior extraverted intuition - hence the mention of 'religious'. But note, here the axis 'thinking - intuition' comes out. Extraverted thinking, the Anima, is considered to be a bridge to the Self, to God, to extraverted intuition. Both extraverted to be true... I would like to recall that if a function becomes an auxiliary, there will be a shift from introversion to extraversion or the other way round. It does not matter much that they both are extraverted here.

So there is a link between being enchanted by the unique, and religion. Hence Jan Scholten's link with shamans, mystics and artists; hence his use of the word inspiration - I would prefer 'enchantment with an ideal', or even enchantment by an ideology - because we are concerned with imbalances. Scientists fit in very well, considering that scientific theories often get ideological and even religious overtones. Some of them consider themselves 'value-free' - even nowadays!

Enchantment links with 'the veil of Maya', that Jungians link with the Anima. It also links up with Jan Scholten's 'facade'.

Phosphorus (3,5) treats you as if you are unique, only to treat the next person as uniquely. They hate to be limited. The concern with the 'unique' and the 'special' with its potential, may turn to 'over-generalisation', to inflation. What is often regarded as some kind of quality - the concern with the unique - may become a subconscious (because inferior) tool in service

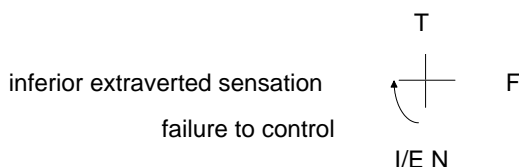
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of the ego and its sense of control.

With columns 5 and 13 and the third row, self-determined 'roles' turn to confusion and withdrawal, when confronted with specific 'overwhelming' experiences.

With **inferior extraverted sensation**, we find lines on coarse sexual allusions and revelation of the divine in matter. Construction of systems about God and evil in the world. The torture of reality with which they cannot cope.

Inferior extraverted sensation is mainly inferior to superior introverted intuition, but also to superior extraverted intuition.



We can use Kalium bromatum (4,1; 4,7) again. It even becomes clear why mainly Kalium bromatum is so clear-cut in its paranoia referring to God. While it has introverted and extraverted intuition superior, derived from the columns, it has introverted and extraverted intuition inferior, derived from the fourth row. While it has introverted and extraverted sensation superior, derived from the fourth row, it has extraverted sensation inferior, derived from the intuitive columns. (There is also inferior introverted feeling - inferior to intuition. There is also inferior extraverted thinking - inferior to sensation.) In a way Kalium bromatum's paranoia reflects a 'system about God and evil in the world'. (Even though not specifically written about inferior functions, the next lines highlight something similar: 'The identification with the progressive tendency of the collective soul is characterised by the intuitive type... (it) manifests itself always in the phenomenon of self-deification - be it an identification with the function of intuition, with the function of extraversion, or with the function of introversion...' (lines, thought to be from Jung; Noll, p. 251). 'Self-deification' with Kalium bromatum would be in the necessary assumption that he is so important, that even God cares to bother about him personally.)

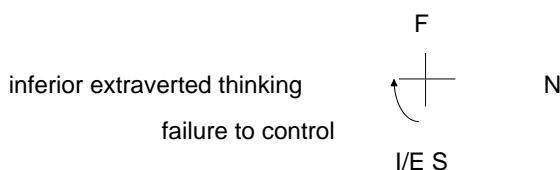
'The torture of reality with which they cannot cope' makes them lonely. Note the destructiveness in the term 'torture'. Hydrogenium (1,1) fits in. Lithium (2,1) fits in. No need to mention Fluor (2,7) with 'coarse sexual allusions'. Natrium muriaticum's (3,1;3,7) 'shamelessness in bed' fits in. Etc.

With **inferior extraverted thinking**, we find lines on being overwhelmed by too much material, too many references and too many facts. They get lost in details.

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There is also mention of intellectual, monomaniacal racing through a tremendous amount of material; simple, clear and intelligible. Imposing his thought upon facts. General sweeping conclusions, that do not fit the situation in any way. While these last lines certainly refer to inferior thinking, they might link best with inferior introverted thinking. Unconsciously they doubt possibilities for an enchanting perspective in the outside world.

Inferior extraverted thinking is mainly inferior to combined superior introverted and extraverted sensation.



In homoeopathic language: 'trifles seem important'. Many 'earthy remedies' are in the several rubrics. Interestingly, in common descriptions of Virgo we find it: 'cannot see the forest for the trees.' Taurus will try to keep things too simple. Capricorn may be imposing.

Why did the Jungians link inferior extraverted thinking to superior introverted feeling, while it fits much better with superior sensation?

With **inferior extraverted feeling**, we find lines on strong, loyal and warm feeling. 'I love you, and it will be your business; I'll make it your business!' Very black and white judgements, either yes or no, love or hate. Visible faithfulness; sticky. Glue-like flow of feeling, doglike attachment which is not always amusing. It will be totally for the sake of the other. For instance: falls for a vamp in a cabaret and faithfully and loyally gets ruined by her. They might suddenly start a lawsuit, convinced that they were fighting for the right cause... (There are some lines in Von Franz chapter that seem to be better fitting with inferior introverted feeling and vice versa. For instance: 'making cuts between people surgically and according to plan' - better fitting with inferior extraverted thinking.)

I doubt if the loyalty will always be that visible. Inferior functions refer to the unconscious. It is doubtful whether anything from the unconscious will be that visible. I am inclined to think that there will be very ambivalent loyalties: in love with the one you hate; hating the one you love. With a confusing or diffusing effect.

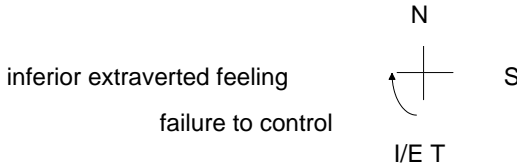
The loyalty may be with some invisible internal yearning to really belong to something, or somebody in the outside world, to gain satisfaction of feeling values. Subconsciously manipulative, exploitive.

Hillman (p. 135): 'In its extraverted aspect (...) It is loaded with anger and rage and ambition and aggression as well as greed and desire. Here we find ourselves with huge claims for love, with massive needs for recognition, and discover our feeling connection to life to be one vast

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expectation composed of thousands of tiny angry resentments.'

Inferior extraverted feeling is mainly inferior to superior introverted thinking, but also to superior extraverted thinking.



I do not have much experience with remedies from the fifth and thirteenth column. I only know Alumina (Aluminium oxide (3,3; 2,6)) quite well. The glue-like attachment was there. With some of them I had to force an end to the one-hour consultations. One of them never returned, after I insisted that she should pay my bills (= sudden shift in loyalty).

The third row is one we all know. It can be understood easily by Jan Scholten's link with puberty, as mentioned. Very black and white judgements. It is also the time of first love-affairs. Who would not remember the confusion, the feeling that life depended on that one specific, 'eternal'... Who would not remember the hatred, the suspiciousness, the pain, when she would only talk to another guy...? At least I do.

Elements from the fifth and thirteenth column may be too confused to really go for it. The ones from the seventh and the fifteenth, the ones from the fifth row certainly will. Hence the 'glue-like' fanaticism of 'value-free' enchanted scientists. Hence the sticky fanaticism of homoeopaths, despite many failures in practice. 'My vision is unique!' And we over-generalise, trying to convert others to the same ideology?

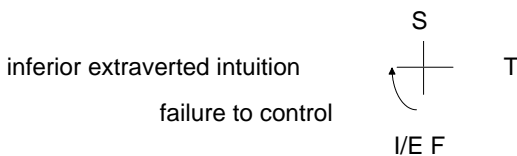
Hence many link Phosphorus (3,5) to feeling. Etc.

'Tiny angry resentments' easily link with the discontent of Nitricum acidum (2,5; 1,1).

With **inferior extraverted intuition**, we find lines on weird, eerie, fantastic visions about the possibilities and the future of reality. Prophetic; carried away from the solid ground of reality. Intuitions are very often sinister, pessimistic and negative.

It may all have to do with a vision of being utterly alone, with the threat of the outside world being annihilated. This one too, may come in relatively positively.

Inferior extraverted intuition is mainly inferior to superior introverted feeling, but also to superior extraverted feeling.



## INFERIORITIES AND AUXILIARIES

Whereas inferior introverted intuition has paranoid visions concerning themselves, here they refer to destruction in, and destructiveness to, the world outside. To the outside, sustaining world. To the 'moral care' that the outside world is supposed to provide.

Orphanage arises automatically. It is there in the whole second row. With Beryllium (2,2) there will be subconscious visions of the death of 'Mother', or even 'Father', or even 'God'. The death of whoever they feel dependent on in a symbiotic way. With Magnesium (3,2) it will not be symbiotic, but interdependent. With Calcium (4,2) it will be fear of destruction of the sustaining 'structure', and Calcium will (responsibly) try to live up to the expectations the 'sustaining structure' demands. However, threatening destruction may be so overwhelming, that Calcium may break down. Titanium (4/3,2) will feel at the mercy of some limited, and destructive scapegoat. Possibly at the mercy of limited society as a whole.

Oxygenium (2,6) may try to secure its dependence, by claiming care.

Sulphur (3,6) may try to secure interdependence, by exploitation and manipulation. Sulphur gets imbalanced when a satisfying interrelationship is threatened to be destroyed.

Ferrum (4/3,6), Zincum (4,2) and Selenium (4,6) may have identified destructive scapegoats.

Strontium (5,2), Zirconium (5/4,2), Ruthenium (5/4,6), Cadmium (5,2) and Tellurium (5,6) may have identified destructive ideologies and components thereof.

The whole sixth row, but especially Mercury (6,2), will have identified threatening tyrants. With its introversion, Mercury feels 'surrounded by enemies'. This would then link up with its 'paranoia'. With its positive expectancy, continuance in the face of failure, Mercury may turn to 'anarchism'.

One question arises. Why have not Jungians developed consistent rules, while their descriptions are sometimes quite fitting?

There might be a simple answer. They do not have the proof of the pudding. They do not have homoeopathic remedies. They do not have remedy pictures like we have. They possibly did not need them.

To be sure, I would not recommend you to trust all specific lines from Jungians on inferior functions. Sometimes lines in descriptions of introverted ones fit in better with extraverted ones and vice versa.

## AWARENESS

The above treatment of inferiorities and auxiliaries does not imply that all the functions need to be 'conscious' in a balanced situation. In a balanced situation we may 'allow' our inferior functions, as they operate from the unconscious, to change us, our actions, and our interrelationships. We react according to who, where, what and why we are. In the above there is

a dynamic approach to Jungian 'typology'. It may be that any 'typology' already refers to pathology. Imbalanced over-emphasis of, and identification with a function. Being or becoming 'a type' means that something dynamic has been frozen in time. It also may be unavoidable and necessary... In a way life is a 'dis-ease'...

Being or becoming 'a type' means that a next step into either a learning cycle or a control cycle seems impossible.

It may be noted that Jungians regard their 'inferior functions' as not available to consciousness. They influence consciousness from the unconscious. They can only be detected in how superior functions turn sour.

It will be clear that an approach like we are presenting easily lines up with the 'disease as delusion' by Rajan Sankaran (and others). A delusion implies lack of awareness. The consequence is that we may detect four categories of 'delusions': inadequate visions, inadequate feelings, inadequate ideas, inadequate perceptions, to be summed up as inadequate attempts to learn, inadequate attempts to control.

The four categories could be split into seven as well. In his short review of possible ways to view disease, Jan Scholten mentions eleven ways (H & M, pp. 15 - 21). I do think some should be combined, because they seem to fit in the same category (somewhat rephrased, in shorthand):

1. disease as the outcome of a 'state of being', an attitude in life - a spontaneous (unconscious) act? Fire.
2. disease based on 'central delusion', as the result of (inadequate, unconscious, implicit) 'belief'; as the outcome of culture; as symbol (in terms of the body, e.g. 'there is a heavy load on his shoulders' - which resulted in shoulder complaints); we might say coming from a part of the (collective) unconsciousness. A patient is victimised: water.
3. disease as talent or strategy in service of survival, based on (inadequate) observations how to prevent pain in the future. Air.
4. disease as the outcome of 'wear and tear'; as the outcome of a threat to the operating parts of the 'body-machine'. Here Jan Scholten explicitly mentions the 'shadow' and we may link it to the whole ego shadow complex, there is something to fight against. Earth.
5. disease as seduction, with benefit from disease as a result. This is another 'strategy': air.
6. disease as protection, as a diversionary manoeuvre in which a central problem is bypassed; as myth or fairy tale, which can induce the solution of a problem. Both are manipulative or transformative: water.
7. disease as creation or play, in which responsibility may be reclaimed. 'Moral care' and moral dilemmas will be involved: fire.

1 - 4 may represent (inadequate) ways of learning to avoid; 4 - 7 may represent (inadequate) active coping, control styles.

While Jan Scholten's description is a short review only, it contains the elements that are present in other treatises.

It will be clear that there are inferiorities and possible auxiliaries in the different views on disease as well. An overemphasis on the 'body-machine' (4) lacks purpose (1) and perspective (5). An overemphasis on 'personal responsibility' (7) induces guilt (4) and lack of care (2).

The only balanced way to view disease would be to use all views.

How could we do that? There seems to be one answer only: to get involved and evolved with them, to participate, to experience, to become aware of their flaws and their qualities. To become aware of the 'delusion' of 'single causes' of disease in intricate organisms, loaded with feedback controls and learning abilities. Awareness here refers also to awareness of unconscious contents that will remain unconscious. Meaning: an awareness of never being able to become conscious of everything. Meaning: a 'return' to innocence and sense of wonder; some kind of new birth, a new state of being. Even 'delusion' becomes a 'delusion'?

I do like the expression: 'Life is not a problem that can be solved. It has to be lived, experienced.' If we stretch the expression a bit we could say the same thing about disease, painful as it is. In fact, our similia rule and its applications may be interpreted as an affirmation of the experience of disease. Only after the affirmation, health may be restored. Harry van der Zee puts it thus (p. 125): 'Disease can help us to make the changes needed to fulfil the higher purpose of our life.'

Another expression that comes to mind in this context, and that has been with me for a long time: 'Life has no meaning, but we give it one.' Here as well, 'life' may be replaced by 'disease'. Even if we assign 'negative meaning', 'no purpose' to it, it is in the same 'meaning -' or 'purpose category'. It seems as if it is part of our human makeup to look for 'purpose', or lack of it. However, when I am filled with joy, there is hardly any Frans present to bother about 'purpose'.

The concepts of health and disease are beyond analysis<sup>26</sup>.

## REWARDS OF IMBALANCE

Now that we have discussed the main lines of theory, let us put the main ingredients of Jungian theory in a two-dimensional chart, to find out if it pays to become an 'imbalanced type' with overemphasis of a function.

We have used some explicit astrological insights in the proposal of new rules to determine inferior functions. I would like to use the zodiac some more, with the assumption that it represents a powerful tool to accommodate many concepts.

(To my own surprise, I have come to value Paracelsus' dictum 'to be a physician, one should know the stars'.)

Here, I will only give a zodiac with terms from Arthur Young and highlight

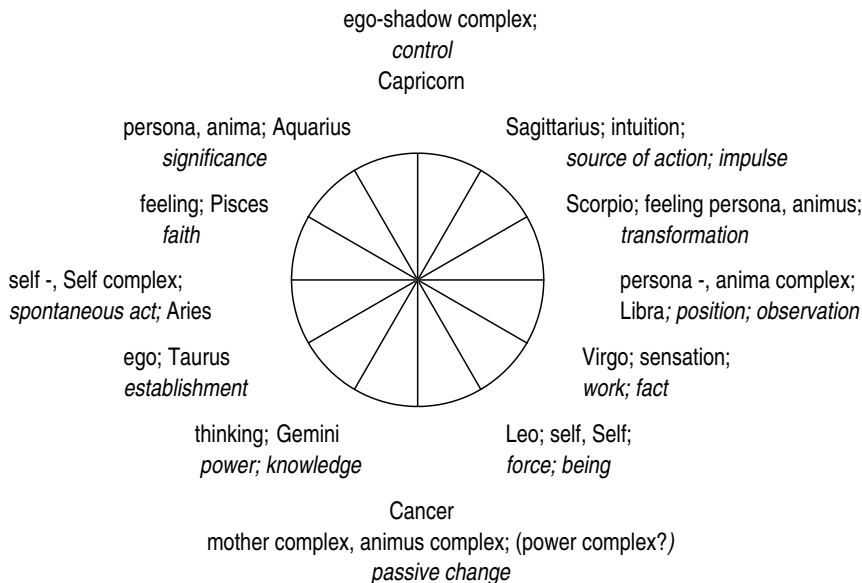
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<sup>26</sup> I have never encountered a definition of health or disease that was not vague or ambiguous. Anything specific I have encountered, only referred to a part of what it is like to be human.

## INFERIORITIES AND AUXILIARIES

the results of imbalances.

Temporarily I have made the functions equivalent with the classic elements, but already noted correspondences between the functions and the mutable (relationship, cognitive) zodiacal signs. The complexes can be linked to the cardinal (act, behavioural) signs, the archetypes themselves to the fixed (state, dispositional?) signs.



The words in italics have been carefully selected by Arthur Young. The mathematical formulae have been skipped. The reader is referred to 'The Geometry of Meaning'.

The Jungian concepts that occupy the same zodiacal sign certainly are different, but they fit in the same category. For instance persona and anima: both refer to 'significance in states of interrelationships'. ('The anima always feels like 'me' in a man.' (Hillman, p. 147))

Clockwise refers to extraversion and control.

Counter-clockwise refers to introversion and learning.

90° apart refers to main inferiority.

180° apart refers to the possibility of auxiliary and awareness.

120° apart refers to 'stimulus - response - result', or more general: 'relationship - act - state'.

(Note that this one is going in a counterclockwise direction and starts with the mutable signs. 'Relationship - state - act' would imply that a 'state' is defined by 'relationship'. Why not possible? It sure could be possible, but it would be detrimental to the idea of having a centre of consciousness.)

60° apart refers to possible auxiliary from an astrological point of view.

150° apart is connected with disease within astrology.

#### *INFERIORITIES AND AUXILIARIES*

In connection with rewards of imbalance, especially the triangles with angles of 120° are of interest.

What are the rewards of a function?

Intuition, fire: ever new impulses lead to ever new actions and result in a deep sense of being.

Feeling, water: faith leads to passively being changed when confronted with actuality and results in transformation.

Thinking, air: consideration (observation) of knowledge of position (interrelationships) results in significance.

Sensation, earth: control of facts results in establishment, incorporation.

All are 120° apart in the chart, moving counterclockwise, starting with the mutable signs (starting with Sagittarius, Pisces, Gemini, Virgo).

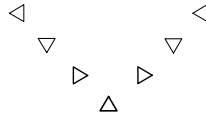
Whenever any of the above is blocked, the learning cycle becomes necessary. When the learning cycle is blocked, 'relationship - act - state' keeps running in an imbalanced way.

'Stimulus - response - result', or 'relationship - act - state', are so interconnected to one another that they can hardly be separated. Each of them automatically leads to another. Because of this we can regard sensation - Ego complex - Ego, thinking - Persona/Anima complex - Persona/Anima etc. as inseparable. If you understand only one of the parts of such a triad, you automatically understand the other two. As mentioned, 'the concept of the archetype is bound to raise more questions than it can possibly answer' (Singer, p. 98). With the links in mind, the main archetypes and the many books that are written about them, may tell about our remedies.

I will only split the triads again in going into some psychological theories later on. Use of the Jungian functions will refer to the whole triads again.

The chart is a two-dimensional one. We may need better and even more-dimensional ones. However that may be, the chart refers to a whole that is not divided. It connects Jung's 'powerful picture of the whole' of the four functions to an even bigger whole to include the main archetypes and complexes. The zodiac, in fact, may be used to make some sense of Jungian psychology.

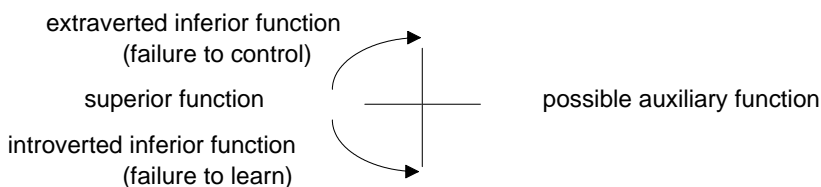
(A word to surprised Jungians can be found in Appendix II.)



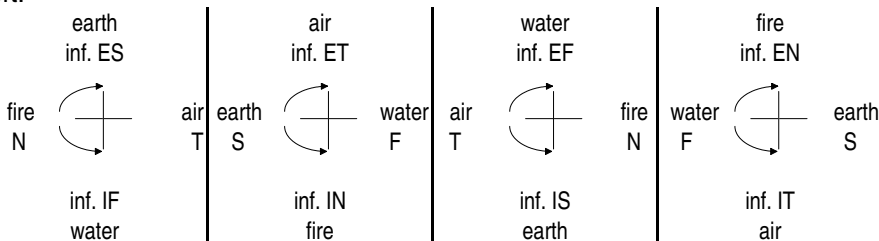
## 11. DO IT YOURSELF; WHAT NATRIUM MURIATICUM IS NOT

The whole excursion on inferior and auxiliary functions in the previous chapter can be used to determine what are the weak spots of a remedy. This is not to say that something is absent, but that there is a failure to learn, or a failure to control. All this will be subconscious, but it may pop up to consciousness.

The proposed rules:



To find the inferior functions, we just need to put the superior one on the left.



IN = 1, IF = 2, IT = 3, I/ES = 4, ET = 5, EF = 6, EN = 7

- What is inferior to the kingdom the remedy is derived from?  
molecular kingdom, main stage 4 (I/ES):  
inferior main stage 1 (IN) and inferior main stage 5 (ET)
- Select the appropriate cards.
- What do they say?  
impulsive - compulsive; enchanted - inflated.
- Translate those into inferiority.  
You may add 'no', or 'not' to the 'balanced term' and 'subconsciously' to the 'imbalanced term'.  
not impulsive; not enchanted.  
subconsciously compulsive; subconsciously inflated.

You may do the same with the stripped stages.

## DO IT YOURSELF

Left columns: add 'no' or 'not'; right columns: add 'subconsciously'.

inferior superstage 1; intuition		inferior superstage 5; thinking.	
impulsive	compulsive	growth	self-aggrandisement
pure	impetuous	expansion	aloof
innocent	frank	creative	inflation
simplicity	naive	socially	vanity
expectant	foolish	involved	performance
honest	loners	craves	facade
visionary	fanatic	expression	overdoing
purposive	idolising	enchantment	glory of power
	monomania	wisdom	influencing
	self-righteous	communication	convincing
intuition, wants to be		capitulation	moral
eternity oriented		perspective	cowardice
			defendant
			needs company
		thinking, needs to relate	
		space-oriented	
Subconscious and unavoidable perception of specific subjective visions/negative intuitions. (= paranoid.)		Subconscious generalisation of uncontrollable objective thoughts (= overgeneralising conclusions).	
Fails to learn to be pure and innocent.		Fails to cope with creative growth; diffused, no boundaries.	
The outside world is seen as unavoidably compulsive in its expectations.		The outside world is seen as uncontrollably inflated, expansive, invading.	
Wants to avoid visions about purposeless pain and suffering.		Wants to disregard uncontrollable diffused thoughts about the lack of perspective of possible social involvement as equals.	

The above applies to all remedies derived from the molecular kingdom, within its context of limitation.

5. Do the same with appropriate substages.  
salt, substage 2 (IF): inferior substages 3 (IT) and 7 (EN) are inferior to substage 2 (Again, anticipating on the kingdom grid.)  
not determined; no moral care.  
subconsciously confused, destructive.

Inferior stage 3		Inferior stage 7	
self-reliant	confused	moral	acting out
self determined	resist change	responsibility	gambling
break with	refusal to	freedom in options	claiming
authority	commit	redemption	dominating
choices	revolving perspectives	moral control/care	destructive
plans	hesitation	purposive	amoral
wandering	disbelief in	integration	despair
decisive	possibilities		
	doubts		
thinking, wants to relate		intuition, needs to be	
space-oriented		eternity-oriented	

## DO IT YOURSELF

Subconscious and unavoidable  
 generalisation of objective thoughts (= fixed  
 ideas).  
 Fails to learn to determine a perspective, that  
 allows choices to avoid pain (cynical).  
 The outside world is seen as unavoidably  
 confusing.

Wants to avoid thoughts about the lack of  
 perspective of possible self-determination.

Subconscious and uncontrollable perception  
 of specific subjective visions/negative  
 intuitions.

No control of freedom in options.  
 The outside world is seen as uncontrollably  
 destructive.

Wants to disregard uncontrollable visions,  
 uncontrollable intuitions about destruction of  
 their reality.

The above applies to all salts, within the context of their vulnerability and  
 yearning in limited and limiting reality.

6. Do the same with the constituents in a lower kingdom; kingdom first.  
 (main) stages 4 (IS) and 6 (EF).  
 inferior to the atomic kingdom (IT) and the third row (IT).

not responsible; no transformation.  
 subconsciously limited, manipulative.

### Inferior (super)stage 4

perseverance	stubborn
practical	prestigious
discipline	critical
analytical	faultfinding
dutiful	lost in details
order	formal
respect	routine
service	dogmatic
responsibility	perfectionism
self limitation	guilt, paranoia
realistic	ambitious
war	materialistic
construction	conservative
sensation, wants or needs control in the here and now	

Subconscious, unavoidable and  
 uncontrollable perception of objective facts,  
 that are limiting.  
 Fails to learn to be responsible.  
 Fails to cope with reality.  
 The outside world is seen as unavoidably  
 and uncontrollably limited, unimaginative.

Wants to avoid and disregard uncontrollable  
 negative sensations about facts and  
 responsibility.

### inferior (super)stage 6

striving for	exploitation
accomplishment	dictatorial
satisfaction	as if threatened
metamorphosis	abusive
exploring	judgemental
evaluation	secretive
sacrifice	suspicious
ambition	manipulative
trust	competitive
	jealousy

feeling, needs to belong  
 time-oriented

Subconscious generalisation of  
 uncontrollable subjective feelings and values.  
 Fails to cope with suspicions and distrust.  
 The outside world is seen as uncontrollably  
 abusive.

Wants to disregard uncontrollable feelings of  
 being exploited and abused as basic  
 experiences of life.

The above applies to the whole periodic table, with its context of confusion  
 versus self-determination.  
 It also applies to the whole third row.

## DO IT YOURSELF

7. What is inferior to sub-substages 1 and 7? (Column 1, Natrium, IN; column 17, Chlorum, EN) sub-substages 2 and 4.

no yearning; no responsibility.  
subconsciously vulnerable and limited.

### inferior substage 2

yearning, hope  
nurturing  
empathic  
bondaged  
adaptable  
immersed  
orphanage  
trust

overpowered  
dependent  
needs security  
vulnerable  
no solidity  
yielding  
victim  
avoid failure  
affiliation

feeling, wants to belong  
time-oriented

Subconscious and unavoidable  
generalisation of subjective feelings and  
values.

Fails to learn to trust.

The outside world is seen as unavoidably  
insecure.

Wants to avoid feelings of vulnerability and  
pain as basic experiences of life.

### inferior substage 4

perseverance  
practical  
discipline  
analytical  
dutiful  
order  
respect  
service  
responsibility  
self limitation  
realistic  
war  
construction  
sensation, wants or needs control  
in the here and now

stubborn  
prestigious  
critical  
faultfinding  
lost in details  
formal  
routine  
dogmatic  
perfectionism  
guilt, paranoia  
ambitious  
materialistic  
conservative

Subconscious, unavoidable and uncontrollable  
perception of objective facts, that are limiting.  
Fails to learn to be responsible.

Fails to cope with reality.

The outside world is seen as unavoidably and  
uncontrollably limited, unimaginative.

Wants to avoid and disregard uncontrollable  
negative sensations about facts and  
responsibility.

Both the first and seventh sub-substage refer to a visionary, intuitive  
context.

You can do the same with any remedy, in a way similar to the above.

## CLOSING COMMENTS ON INFERIORITIES AND AUXILIARIES

A possible source of confusion concerning inferiorities and auxiliaries may be, that the same superior and the same inferior functions may apply at the same time. (E.g. extraverted intuition both inferior and superior to one remedy at the same time, as mentioned in the lines on inferior introverted intuition in the previous chapter in reference to Aurum.) Of course this is due to my choice to look for similarities on different hierarchical levels. At the same time we need not bother about it too much. The imbalanced superior functions are the ones that can be spotted easiest.

Let us reconsider 'theorising' by Sulphur with which we started out. When I am going over the few 'real' Sulphurs I have seen, the mental aspect of

### *DO IT YOURSELF*

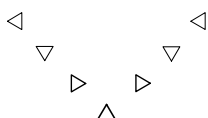
theorising has not been very imbalanced. The aspect that has struck me, has been the fanaticism and tenacity with which the theories were pursued. While 'theorising' seems to be an imbalanced thinking symptom, it has been the imbalanced feeling background that impressed most.

When I would analyse a Sulphur case in the way I am presenting in this book, you would probably not hear me about mental imbalance, except for confusion about roles. Only when it comes to repertorising, I would possibly consider the rubric.

The inferiorities and auxiliaries then, you will not find in the analyses of the cases in this book. Its use is mainly in the 'why' of the presence of certain symptoms in our repertories and materia medica, in the 'how' imbalances perpetuate.

The repertories and materia medica are useful tools only, when we understand their language. Regrettably they don't tell about 'central imbalances' in a clear way. Superior, inferior and auxiliary functions help me to understand the language a little bit more in my own limited way.

At the same time it has been a big surprise to me to find out how much cohesion there is in the few remedy pictures that have evolved.



## 12. ARTHUR YOUNG'S KINGDOM GRID

Arthur Young provides us a grid and a theory in which Jan Scholten's can be embedded. He provides a grid, including the molecular, the plant, the animal and human kingdom. His grid is like a three-dimensional periodic table, with patterns similar to those which Jan Scholten found in the periodic table of chemical elements.

Arthur Young's grid<sup>27</sup>, as we have already mentioned, provides 'rows' in a 'kingdom periodic table', in which each kingdom is in a row. After gaining some clarity on the seven kingdoms, he looked for sevenfold divisions of those kingdoms. Throughout he focused on 'functional complexity', on degrees of organisation with morphology only secondary to function. The 'periodic table' (Young's grid) can be read the same way we read the periodic table of chemical elements. What is missing is columns 3 - 12, and a lot of subdivisions are needed. However, it may provide a lot of clues. Of course you can use the stripped functions and the do-it-yourself kit here as well if the patterns turn out 'right'.

We will continue the game of pretending to have a limited set of remedies available, suggesting comparison with those. First we pretend to have only the limited set of the periodic table; and second, an even more reduced set of the third row only. In comparing the groups with specific elements from those sets: subtract a general Aluminium (3,3) theme especially in the molecular kingdom. Subtract a Silicium (3,4) theme especially in the plant kingdom. In the animal kingdom a better comparison might be made with the second row, because that one shares a tinge of the feeling function with the animal remedies, even though the second row is a vulnerable introverted row.

While it will certainly be very interesting to make further sevenfold sub-subdivisions of the subdivisions, we will do this only with the angiosperms later on in Volume II.

We will describe the kingdom grid, with the remedies we know something about mentioned. We will make some short remarks how the grid might be fitting with the remedies we know just a little about. However, we will not repeat everything that is in our materia medica and do not pretend to be complete. In going into the grid we will highlight some symptoms that may be regarded as fitting and some that strike me as significant.

<sup>27</sup> The grid that follows on the next page is slightly adapted. The whiskers have been added and the keynotes changed into our 'one-word' keynotes. Young's own grid is reproduced in Appendix IV.

## sub-stage &gt;

sub-stage >	1	2	3	4	5	6	7	8/0
	POTENTIAL FIRE	BINDING WATER	IDENTITY AIR	COMBINATION EARTH	GROWTH AIR	MOBILITY WATER	DOMINION FIRE	(whiskers) AETHER ARROGANT
	COMPULSIVE INNOCENT	VULNERABLE YEARNING	CONFUSED DETERMINED	RIGID/LIMITED RESPONSIBLE	INFLATED ENCHANTED	EXPULSIVE METAMORPHOSIS	DESTRUCTIVE MORAL CARE	
1. LIGHT	COSMIC	GAMMA	X-RAYS	UV	MICRO	TV, RADIO	LOW-	
FIRE	proton rest energy	nuclear binding	atomic spectra X-ray	molecular spectra Electricitas Magnetis poliss...	cellular radiation ?	animal radiations ?	FREQUENCY waves	
COMPULSIVE INNOCENT								
2. NUCLEAR								ANTIMATTER
WATER								
VULNERABLE / YEARNING								
3. ATOMIC	ROW 1	ROW 2	ROW 3	ROW 4	ROW 5	ROW 6	ROW 7	NOBLE GASES
AIR								
CONFUSED / DETERMINED								
4. MOLEC.	METALS	SALTS	METHANE SERIES	FUNCTIONAL COMPOUNDS	POLYMERS	PROTEINS	DNA / VIRUS	MINERALS
EARTH	Single atoms	Double atoms	Non-functional Benzonium etc.		Chains	Chain with sidechains	Infl. HIV. Carc. ?	
RIGID, LIMITED / RESPONSIBLE	many remedies	many remedies		many remedies	Polystyrenum	some remedies		
5. PLANT	BACTERIA	ALGAE	BRYO- PHYTES	PSILO- PHYTALES	CALAMITES	GYMNO- SPERMS	ANGIO- SPERMS	FUNGI
AIR	One cell	Many cells	Tissue	Many tissues	Segmented Larger size Lyc. Equis	Mobility of seed	Flowers	Agar. Sec. etc.
INFLATED / ENCHANTED	Tub. Med. etc.	Fucus	no remedies	Sictia		Thuji. Sabin. etc.	many remedies	
6. ANIMAL	PROTOZOA	SPONGES	COELENTER- ATES	MOLLUSCS	ANNELIDS	ARTHROPODS	CHORDATA	TUNICATES
WATER	One cell	Many cells	One organ	Many organs	One chain	Chain with sidechains	Bufo. Meph.	
EXPLOSIVE / METAMORPHOSIS		Bad. Spong.	One organ Corah-r. Medusa	Aster. Sep. Murex. (Calc.)	Sanguisuga Helodrilus	spiders, insects Pscor. Scorpio	snakes, lacs, Vaccinium, Lyssinum Mosch. Heloderma Amphisbaena etc.	
7. DOMINION (HUMAN)	LONELY HUNTER	TRIBAL Collective unconsciousness	SELF- CONSCIOUS	OBJECTIVE	CREATIVE	CHRIST/ BUDDHA	?	
FIRE						Mythical kings		
DESTRUCTIVE / MORAL CARE			- no nosodes mentioned here; the easiest connection is with the 'disease sources' . We have no way of determining 'the substage' of the specific humans those nosodes were derived from. - in general a lonely, destructive ENhuman theme should be taken into account, or a manipulative EF / animal one, when the nosode is derived from an animal.					
		Lac humanum						
		NUCLEAR	ATOMIC	MOLECULAR	PLANT	ANIMAL	HUMAN	
	LIGHT							

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We will also use some dreamprovings<sup>28</sup> in areas where we have hardly any other information available. In the next chapter we will set up some criteria to judge the grid and we will test it.

## • THE LIGHT KINGDOM

Arthur Young divided the light kingdom simply according to wavelength. Since we only use a few remedies from this kingdom, we will only mention in what substage they could fit in.

**Third substage:** like a confused Hydrogenium (1,1), a combination of Natrium (3,1) and Aluminium (3,3), or just Natrium (metallicum). Visionary and confused; a wandering fool.

**X-ray:** Julian gives: 'irritability, **tendency to kill**; sadness; aversion to company; somnolence', and Frans Vermeulen adds: 'its homoeopathic use is centrifugal, towards the periphery; lewd dreams; **terrible mental depression**; **does not want to see or speak to anyone**; dreams recur that used to trouble him years ago'.

Recently (march 2000) we did a dreamproving with X-ray (200, single dose, Nelson) with eight participants of 'the Gilde', the remedy only known to me (to be published). I put some short predictions, based on the grid on a piece of paper that was opened by a fellow member of the gilde at the end of the dreamproving.

The issues that were extracted before the name of the remedy was revealed were as follows: 'wanting to be free from obligations; ideological investment; wanting to place a (symbolic) bomb in a purposeful way to create new perspective; not wanting to fight, but put things in clear words; 'if you blow things up, it turns into cancer'; the higher self is involved.'

Some other details:

'Confusion in communication; one of us, commonly with a lot of words available, did not know what he wanted to say anymore.

- In a dream it felt as if she was forced, manipulated in an authoritarian way, to treat 20 patients on a boat; dreams of numbers, of calculations how much profit could be gained; of astrology and the

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<sup>28</sup> Of course I am aware that dreamprovings are controversial. However, lacking other information, they may be taken as a hint or a taste of the remedies concerned. They gain in significance when they are fitting in the proposed patterns especially when known ones turn out to be fitting. The participants involved in the ones mentioned are in practice in between 10 and 25 years. The general procedure is as follows: only one or two of us know which remedy is proven; it is send by post; it is taken in or put below the pillow for a few nights; in the gathering we share our dreams and any special occurrences out of the ordinary in the period that coincides with the period since the remedy was send; only after having 'extracted' some significant issues the nature and name of the remedy is revealed to all of us. While these kind of provings do not conform to any 'standard', they are better than nothing at all. I regard them to be very beautiful often.

stars (uncommon), of the president (Wim Kok) joining dinner, refusing to help with the dishes; of responsible fatherhood by the president (coincidentally Eric Blair, GB, is going to take 3 days off, to 'father'); burned out feeling; enjoying the prospect of retirement (she has some 20 years to go); anxiety about undertaking any new things; as if there is no safety, no trust; at the same time eager for spontaneity, especially focused that it should not be reactive, but coming from herself; anxiety when a time is set when something needs to be done; fear of instability (comments of one of the participants: 'it feels very young, babylike').

- Chaotic; something is left unfinished; as if there is not enough support; quarrels, police; hurried, I have to finish what I started; 'what am I doing here, for God's sake?'; 'what I started is like a baby I cannot leave on its own yet'; (remark by another participant: 'We will organise who can step out when.').

- Struggle; fragile; off balance; 'there is something beautiful inside, but there is so much that is obligatory on the outside'; 'it has to come from within completely, wholeheartedly'; Bob Dylan and freedom was mentioned; 'what is it that I really want?'

- Dream of a horrible disfiguring wound in the face of an ex-girlfriend
- 'It does not matter, we will fix it'; of dissolving in the air by his mother; of an unfenced garden; of crying of a baby; of an old-fashioned gramophone; of a new drug against Rheumatoid Arthritis, with a groove in the tablets; of wanting to plug in electricity, but unable to do so, because the plug was demolished; of two cars of which one is leaning against the other, like a bike against the wall.

- 'My son (3 years old) has suddenly started to say 'I do what I want', and he does so continuously; in my own life there are some things happening in which I am uncommonly assertive; in a way I am blocking and blowing up a project in biotechnology and it feels good, since they have been draining energy; I am also in a development of disconnecting from my father.

- Chaotic dreams, tired, as if drained of energy.

- 'As a journalist you should give it in common words, not in dirty ones'; dream of a centre with cancer patients, where there are conflicts between staff members; of a tremendous accident with bodies completely disfigured and guts coming out of the bellies; of a television prize being won by a poor family, which was not the intention of the makers of the program; of a very fast sporting car, driving too fast, looking in the mirror, driving even faster to end up hiding; of a father figure who wants ten strong alcoholic rinks; in general this 185 is uncommonly fanatic in studying homoeopathy the last few days; there was also a yearning for some kind of 'recharge centre'.

- Very busy with responsibility as a father figure; as if there is a bomb, and the situation will be reversed; there is polarisation: on the one hand there is a feeling as if God will take care of everything and

### *THE KINGDOM GRID*

a deep sense of rest, on the other there is anxiety, as if God has no time to bother about me; there is resistance against 'father', but there is also 'what is it that I really want?'; wanting rest; wanting more balance between work and pleasure; a dream of repeatedly moving and having to be assertive to get what he really wants.

- Nice, quiet atmosphere; there was something like the demolishing of the house going on; dreamed that I moved up the mountain to an old man who told me 'stop looking at all futile details, you will be taken care of'; often my girlfriend uses completely inadequate unconnected words when she is tired, and I do not understand what she is talking about, it seems like premature Alzheimer: yesterday I was able to understand what she was referring to in an associative way.

- Had been very busy; went to sleep with the feeling as if this proving would be to no avail; the morning after I had the feeling as if I had been working all night long; dreamed of a meeting at a soccer playfield about coaching children raised in 'difficult' families, there was a room with a very big family living it and an uncle of mine was a stand in in taking care; he is a decent man, but too vain; of typing on a typing machine from a distance with 'thoughtcontrol', while lying in bed, her mother comes in and asks her 'what are you doing all night?'; her daughter shows her a page of a book with red symbols of tools - in surprise she reacts: 'that page is exactly the one I have been dreaming about!'; of a mother with two children looking for toothpaste; of walking with one of those children near the harbour in twilight, the atmosphere is threatening, but there is trust they will make it; she dreams of reporting her dreams to the gilde about the harbour and in the dream another member remarks: 'that is the area where I have been a hooker'; dreams that she dreams that she is writing down her dreams on a coat.

The very short predictions I made were: 'compulsive, innocent, confused, visionary?', 'what am I doing here?', not very emotional, not very rigid or formal; Hydrogenium like (coming from unity), Aluminium like (confusion)'. (We may make more extensive predictions with the do it yourself kit.) While 'compulsive' did not come out as a specific word to characterise the remedy, there was the idea in several proverbs 'I have to work, even while I do not know why and even do not feel like it.' The 'what am I doing here?' was very clear. Looking at the above there are quite some interesting symbolic occurrences in the dreams. The image of the demolished plug strikes me as beautiful: unable to plug in anymore to the unity we came from?

To end my comments on the dreamproving, I would like to quote some lines that I had put with the nosodes in an earlier version of this book: 'Intuition is always linked to a sense of freedom, both in its introverted and extraverted aspect. There is a dream of liberation from previous patterns, but also a dream of being able to pursue goals that are freely chosen.'

If we look at Julian's 'tendency to kill' we may interpret it as an impulse, 'spontaneous', fire. Not all remedies with an impulse to kill can be linked easily with fire. We might also connect it to (inferior) extraverted feeling (inferior to thinking, 3). However, having considered the possibilities, it is easier to memorise the symptom. (In the end, that is the main reason for this book.)

The 'terrible mental depression' from Frans Vermeulen may be interpreted as being derived from inferior extraverted sensation, (inferior to IN, 'row' 1): this limited earthy life is mental hell.

In his remarks on the remedy as a central idea, H.C. Allen quotes from Shakespeare: 'Fools rush in where angels fear to tread.'

**Fourth substage:** like a rigid Hydrogenium (1,1), a combination of Natrium (3,1) and Silicium (3,4), or just Kalium (4,1) (metallicum); limited fools.

It is difficult to assign the following 'imponderables' to a specific substage. However, a connection with stages 1 and 4 seems to be best: either here, or in the molecular kingdom: the metallic bond in which there is a free flow of electrons, that Arthur Young identified as a first (and possibly even seventh) substage in the molecular kingdom. This would mean kingdom 4, substage 1 (or 7). Any flow of electricity is connected to and creates a magnetic field.

**Electricitas** (Frans Vermeulen): 'anxiety, nervous tremors; restlessness; dreads approach of thunderstorm; intense nervous anxiety; **timid, fearful**; weeps in paroxysms; **suffers mental torture** before and during an electrical storm; restless; feeling as if she weighed a ton; everything looks yellow; **a dark room looks as if brilliantly lighted**; expression of terror'. H.C. Allen has an additional '**unable to comprehend time.**'

**Galvanismus** (Clarke): Sobbing, peevishness; inquietude; oppression; anxiety; anguish, with oppression of the chest and rattling respiration; ill humour; vexation; obstinacy; dullness of mind; incapacity for labour; rambling thoughts; zoomagnetic symptoms; **unusual vivacity and activity of mind**, without force of will, with loss of command, almost entire, over the motions of the limbs; frequent smiling during sleep; dreams of chewing something which seems to have an agreeable flavour; **dreams in which the sleeper appears to fly**. (Vision: objects seem to be twisted, enlarged, to quiver, more clear, brighter, bluish or of a deep blue; blue seems to be greenish, yellow or red; red to be green, blue or slightly reddish, according to the pole which is used; the earth and air seems to be white as snow; before the eyes, lightnings, a globe of light, scintillations, reddish light.)

(Also consider Zincum, Cuprum and Argentum - the sources of the preparation.)

**Magnetis poli ambo** (the magnet): (Hahnemann, MMP) 'head dazed, sensation in it **as if someone tried to draw it away from the body**; headache from a slight vexation; nocturnal pollution; sexual desire; absence of sexual desire, disinclination for coitus; **sensation of flying sparks of fire on the body**; exhausted immediately; tiresome passionate (e.g. vexatious) dreams; dreams full of distress and anxiety, like a nightmare; lively dreams, **as if an adventure occurred to him when awake; dreams full of feasting, boasting and talking big**; low talking in sleep; dreams of amorous subjects and seminal emission (though none occurs); waking sopor, during which he hears every noise and has some power of thinking, changes in a stupefied sopor, in which he neither hears nor feels anything; while at his work during the day he talks aloud to himself without knowing it (immediately); exhausted and yet **extremely careful and eager to complete his work thoroughly**; restless and strained, **overhurried activity; a zealous over-hurry; overhurried thoughtlessness and forgetfulness**; he says and does something different from what he meant to, and leaves out letters, syllables and words; exerts himself to do things, and **does the opposite of what he intended**, against his own wish; hesitating resolve, irresolution, **over-haste** (immediately); **cannot fix his attention on a single subject**; all around him seems in a half dream; involuntary inattention; when he reads everything seems quite clear on the paper, but he can with difficulty comprehend the sense of what he reads; anxiety; easily started by noise; very much **disposed to get angry and indignant**; easily vexed and gets sufferings therefrom; irascibility; resolution, consideration, strength of mind and body; tranquil disposition, calm, serious; phlegmatic, lazy disposition; not inclined for any work; lassitude and drowsiness'.

**Magnetis polis arcticus** (north pole): (Hahnemann, MMP) 'not quite conscious, cannot think accurately; he feels **as if the intelligence were suspended**; weak memory, but cheerful; in the room there is a smell of rotten eggs, or **as if a privy was being cleaned out**, of whitewash or dust; pollution without erection; awakes with anxiety; irresistible inclination for coitus; laxity of genitals; disinclination for coitus; she sings in her sleep, wakes up, falls asleep again and recommences to sing; historical, very vivid but **innocent and unimpassioned dreams**; lascivious dreams; dream **as if she fell from a height**; of murder and assassination; **appearance in a dream of a person she saw next day**; dreams not disagreeable but very vivid visions without connection; dreams **of deformed men, abortions** etc.; learned occupations in dream; half waking with much inner consciousness, **great wealth of thoughts** and lively memory; **he thinks of an important subject in the best form in a foreign language with which he was not very conversant**, almost in a zoomagnetic sleep-talking state; cold sensation as if she were too

lightly clad; very ill humoured and tired; lachrymose humour; very sad; must weep against his will; he felt as if it were **difficult for him to commence to carry out his resolve**; sluggish imagination; as though he had no imaginative power; lazy disposition; anxious, dejected, fainthearted, **inconsolable disposition**, that caused him to make self-reproaches; anxiously concerned about himself, as if he were dangerously ill, he was gloomy, unwilling to speak a word; **anxious scrupulosity, excessive, too conscientious concern**; irritably cross; unwilling to be disturbed in his work, **and yet he could not finish anything**; talks aloud to himself during work; apt to make mistakes in writing; **he would like to work hard and can not do enough**; he does things too slowly; alternately sad and cheerful; **as if startled and timid**; fainthearted, want of courage; **cheerful and feeling of great strength alternate with want of courage and weakness; hurried; hasty, bold, firm, quick**; Bold disposition; quiet calm, free from care; composure, calmed passions; quiet but not cheerful'. (FV) 'head as if pressed down by a load'. (See also the cases from Wim Roukema in Links, Winter 1997, Vol. 10 (4).)

***Magnetis polis australis*** (south pole): (Hahnemann, MMP) 'confusion; ideas can not be properly fixed; **objects hover only half observed before the senses** and are not sufficiently noticed and appreciated; **judgements and resolves are hesitating**; anxious and restless state of the disposition; imagination obtuse, memory good; objects are as if veiled; **ecstatic frame of mind**; cheerful in the morning; great excitement of the genitals; amorous feeling suddenly goes off; **quickness in all the movements**, with calm disposition; agility of the whole body; laziness; confused dreams; dreams of **incendiary fires**; dreams that a horse bit him in the upper arm and kicked him in the chest; **quarrelling and fighting in dream**; dreams of incidents that lasted a long time; vexatious dreams; **violent anger from a slight cause; hasty and trembling**, and breaks into violent language; wild, hasty, harsh, **violent in words and deeds** (which he is not aware of); **asserts himself with vehemence** and despises others, with distorted features; quarrelsome, surly; extremely cross; peevish; he is silent, it vexes him to speak; **society is disagreeable to him, he wants to be alone; he dislikes cheerful faces**; cheerless, dejected, **as if he were alone**, or had received some bad news; weeping; irresolution; great sadness, discontented with himself; dislike to work and peevishness; **great quickness of fancy**'.

Even if there is hardly anything 'outside space-time' or 'eternity oriented', I need just a little bit of imagination to see correspondences with Hydrogenium and the acidums. Introverted intuition. There are quite some symptoms that strike me as similar to aspects of the 'feel' of Hydrogenium I have. Substage 4 can be seen in 'eager to complete his work thoroughly' and 'conscientious'.

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After we had 'terrible mental depression' in X-ray, the 'mental torture' in Electricitas seems to fit in beautifully. (There are not many remedies in our materia medica where the terms 'terrible' and 'torture' are used; it is extreme.)

When we take dreamproving serious, there is haste, hurry, restlessness in all of them. It is reminiscent of the acidums and we may assume a compulsive vision behind it.

We also have 'Sol', 'Luna', 'Venus'. They are even harder to assign to a substage than the remedies above. Of course there is visible light, the spectra derived from their atomic and molecular constituents. They are 'combination remedies' within the light kingdom. Astrologically they have their symbolic issues as well. The information we have got is small, but we have the testimony of several colleagues of their effects in practice.

**Sol** (Clarke): 'excitement and anxiousness in all her nerves; anxiousness as if somebody comes toward her, being frightened thereat.'

**Luna** (Clarke): 'irritability on being spoken to; **wants to be let alone; mind not clear; disinclined for mental labour**; < before full moon; horrible dreams of murder, of death.'

Hardly anything of use to the approach we are taking here...

**Venus** (dreamproving the Gilde, to be published; extracted issues): 'Women, peace, quiet, no hurry; absence of time, experience of unity; love and beauty in decay; words and images that came up: wings, birds, women, venus, valley (in Dutch they all start with a v); young beauty and old women, not sexual, but peaceful with wisdom and wholeness; safe home, beautiful garden; spilled milk; art and service; women comparing their beautitude; gleaming in light, pastel colours, translucent, black nylon; 'soft' effectivity.'

Just a few additional words: 'Feeling of restriction, fear of burglars; independent; lost childhood; preferred the 'hereafter'; fear of the sun; only wants to do what she likes, no mathematics; Raphael returns with two proverbs; loved all new things she encountered this morning.'

At least there is some innocence. There is unity, outside time. There is some that can be interpreted as inferior sensation...

- **THE NUCLEAR KINGDOM**

Young refrained from subdividing 'particles'. And we do not need subdivisions yet, since we do not use 'nuclear' remedies, unless you consider all our remedies to be 'nuclear'.

- **THE ATOMIC KINGDOM**

We have gone into this one already. Seven rows; seven detectable in the columns.

- **THE MOLECULAR KINGDOM - CONCRETE EARTH**

Arthur Young (RU, p. 188): 'Learning as an individual to find boundaries and the consequences of our own acts.'

We could say: trapped in life, in a society, in certain circumstances, with a definite function.

The main issue is responsibility, or becoming responsible within the limitations of this 'earthly' life.

Note that Jan Scholten implicitly emphasises function in (rigid) society in his descriptions of the molecular remedies, derived from the periodic table.

The substages here may also refer to the kind of limiting circumstances an individual is likely to encounter in society, how he interprets them, and how he is likely to respond to them. Since a fourth stage in general is linked to both introverted and extraverted sensation, it may imply that any effect circumstances have on a person, is about the same as a person has on his circumstances.

With the responsibility, there will also be ambition, obstinacy and perfectionism. It will feel 'heavy'.

Assignment of groups to substages taken from Arthur Young, supplied to him by a personal communication with Dr. Charles Price:

**Substage 1: METALS;** electricity; free motion; potential. Fire, introverted intuition.

Innocent defenders; rigid fools. Compulsive in responsibilities.

A bit Kalium (4,1) like; Cuprum (4,1) like on another hierarchical level when we use the whole periodic table. A bit like Natrium silicata (3,1; 3,4; subtract 2,6 for Oxygenium) if we take the third row only.

Alienating circumstances; loners in their purpose or vision. They can also be alienating others. Compulsive, naive, even fanatic.

Quite a few remedies known and it fits in with Jan Scholten's remark on metals: 'Metals: compulsiveness is a property of the metals in general.' (H & M, p. 225, Dutch edition.) No comments needed.

**Substage 2: IONIC COMPOUNDS** (salts); bound in a collectivity; 'sexy' bonds; BINDING; no identity; opposite charges, attraction and repulsion. Water, introverted feeling. Yearning to belong.

Vulnerable defenders; rigid orphans. Insecure in responsibilities.

A bit Calcium (4,2) like; Zincum (4,2) like... A bit like Magnesium silicata (3,2; 3,4) if we take the third row only.

As mentioned, a second substage for the ionic bonds makes clear why Jan Scholten makes 'cannot be observed without being changed' a 'relative' symptom in the periodic table: the majority of the remedies Jan Scholten describes are ionic ones.

Insecure circumstances, hence vulnerable. They may make others feel insecure as well.

Overpowered, vulnerable, yielding.

Many remedies known. No further comments needed.

**Substage 3: COVALENT BONDS**; (hydrocarbons, methane series, oils, paraffin series, series based on the benzene ring); resistance to disassociation.

Electrons confined; form & identity, acquires its own centre; properties; exclusion. Air, introverted thinking.

Confused defenders; limited wanderers. Confusion in responsibility.

A bit Gallium (4,3) like... A bit Aluminium silicata (3,3; 3,4) like.

Isolating circumstances. They can confuse others also. Confusion, refusal to commit, disbelief in possibilities.

Remedies used: *Benzinum*, *Benzolum* (?), *Colophonium* (?), *Eupionum* (?), **Kreosotum** (?), *Naphtalinum*, *Oleum animale aethereum* (?), *Oleum pini pumilionis* (?), *Oleum santali* (?), *Oleum succini* (?), *Paraffinum*, *Petroleum* (also substage 4).

Just picking some striking symptoms:

***Benzinum*** has 'profound disturbance of mind and body; **weeping at trifles**; sense **of falling through bed and floor**; as if a great white hand appeared to him in darkness; **delusion of white, outspread visions**; **faultfinding**; continuous photopsic illusions'.

Recall the Aluminium motto of this book with the possibility to get an overview and note Borax, with Borium (2,3) (< downward motion), that has a position just above Aluminium. (See also some remarks on Benzoicum acidum below in substage 4.)

***Kreosotum***: 'peevisish, **obstinate**; memory weak, **thoughts vanished**; **does not know what she intended to do**; he is rejecting the things for which he has been longing; when offered; laughed in her dream; dreams of a bright fire; that she saw a **small object that constantly became larger**; that it snowed, and she was in the open air with her small child; that something happened to her children; that large men followed her and wished to violate her; dream of falling

from a height; of dirty, disgusting linen; **that she had taken poison** and was emaciated in consequence; dreams of stoppage of throat; of erections and that as he wished to urinate the glans broke off'.

Confused about what he wants?

**Petroleum** has 'imagined that someone was lying near him; violent, **offended by trifles**; discontented by everything; irresolute; **fear and weeping at trifles**; inattentive to intellectual conversation or other diversions; dreams of robbers, of lewdness and murder; as if he were murdering the same person.'

Not much to go by in this group but there is confusion, obstinacy and concern with details (faultfinding, trifles).

**Substage 4: FUNCTIONAL COMPOUNDS**, combining the members of substage 3 with radicals (ionic and covalent); organic chemistry (alcohols, aldehydes, amines, carboxylic acids, esters, sex hormones etc. etc.). Some salts may belong here as well, when they can not be assigned to the second substage. Functional combination, determinism. Earth, sensation. 'Rigid defenders'. Formal, rigid in responsibilities.

A bit Germanium (4,4) like... Silicon (3,4) like.

Fixed circumstances, with no room to move. Tasks, responsibilities may become a burden. They themselves can fix others in roles as well.

Ambitious, stubborn, critical. Paranoid. Lost in details.

Remedies used (- in italics: we have a little information that could be interpreted as fitting; bold: I do consider them fitting with the little information we have -): Acetanilidum, *Acidum aceticum* (inertia), (all aceticums), Acidum agaricinum, Acidum ascorbinum, Acidum benzoicum, Acidum butyricum, *Acidum carbolicum*, Acidum citricum, (all citricums), Acidum folicum, Acidum formicum, (all formicums), Acidum fumaricum, *Acidum gallicum*, Acidum hippuricum, **Acidum hydrocyanicum**, (all cyanicums), Acidum lacticum, (all lacticums), Acidum malicum, Acidum nicotinicum, *Acidum oxalicum*, (all oxalicums), **Acidum picricum**, (all picricums), Acidum salicylicum, (all salicylicums), Acidum succinicum, Acidum sarcocollum, Acidum tannicum, Acidum tartaricum, (all tartaricums), Acidum uricum, Acetoneum, Acetylcholinum muriaticum, *Aconitinum* (ideas sluggish), Acridine, *Adrenalinum*, Aether, Alloxanum, Ammonium aceticum, Ammonium benzoicum, *Ammonium carbonicum*, (all carbonicums), Ammonium picricum, Ammonium salicylicum, Ammonium tartaricum, Ammonium valerianicum, *Amylium nitrosum* (anxiety as if something might happen), Anilinum, Antimonium tartaricum, Antipyrinum (remember nothing, become like an idiot), Apomorphinum muriaticum, Arbutinum, Aspidosperminum, **Atropinum** (meddlesome etc. etc.), Atropinum sulphuricum, Benzinum nitricum, Benzochinon, Benzoicum acidum, *Butyricum acidum*, **Calcium aceticum**, Calcium formicum, Calcium gluconicum, Calcium glycerino-phosphoricum, Calcium lacticum, Calcium phospho-lacticum, **Camphora** (see vol. II), *Camphora monobromata*, Cantharidinum, Carbachol, Carbamazepinum, *Carbolicum acidum* (desire for work and activity etc. etc.), *Carboneum hydrogenisatum*, *Carboneum Oxygenatum*, **Carboneum sulphuratum** (paranoid; beats his wife etc), Carbutamidum, Chininum arsenicicum, *Chininum arsenicosum*, *Chininum bisulphuricum*, Chininum ferro- citricum, Chininum muriaticum, Chininum phosphoricum, Chininum purum, Chininum salicylicum, **Chininum sulphuricum** (feeling of impending evil; self-restrained and deliberate, insisting on professional orders etc.), Chininum valerianicum,

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Chinoidinum, *Chloralum hydratum* (hurled a hot-water bottle at an imaginary figure; perversion of moral sense, terror etc.), Chloroformum, Chloroquinum diphosphoricum, Chlorpromazinum, Cholesterinum, Cinchoninum sulphuricum, **Cocainum muriaticum**, *Codeinum*, Coffeinum, Coffeinum citricum, Coffeinum ferro-citricum, *Colchicinum*, Cortisonum, Cortisonum aceticum, Cresolum, Cumarinum, *Cuprum aceticum*, **Curare**, Cyclophosphamidum, Diaminopyridinum, Diazepamum, Digitoxinum, Dopaminum, Emetinum muriaticum, Ephedrinum muriaticum, Ergotamini tartras, Ferrum aceticum, Ferrum picricum, Ferrum valerianicum, Flunitrazepam, Folliculinum, Formalinum, Gelsemininum, **Glonoinum**, Glutaminum, Glycerinum, Guajacolum, Guanidine, Haloperidolum, Histaminum hydrochloricum, Hydrastininum muriaticum, Hydrastinum muriaticum, **Hyoscyaminum**, *Ichthyolum*, Indigo, Indolum, Indometacinum, Iodoformum, Kalium cyanatum, Kalium ferrocyanathum, Khellinum, *Kreosotum*, Lecithinum, Levamisolum, Levopromazinum, L-fenylalaninum, L-glutaminum, Lidocainum muriaticum, L-methioninum, Lorazepamum, LSD., L- tryptophanum, L-tyrosinum, Mentholum, Mercurius cyanatus, Mercurius rhodanatus, Methylenum, Methysergide, Metronidazolum, **Morphinum**, Morphinum muriaticum, MPTP, Naphazolinum nitricum, Naphtalinum, Natamycine, Natrium choleinicum, Natrium glutaminicum, Natrium hippuricum, Nicotinum, Nitri spiritus dulcis, Noradrenalinum, Ostradiolum, Oxazepamum, Papaverinum muriaticum, Penicillinum, **Petroleum**, Phloridzinum, Physostigminum purum, Physostyginum hydrobromidum, Pilocarpinum muriaticum, Piperazinum, Prednisolonum, Progesteronum, Pyramidonum, Saccharum lactis, Sanguinarium nitricum, *Santoninum*, Sarcolacticum acidum, Scopolaminum hydrobromicum, Serotoninum, Streptomycinum, Strophanthinum, *Strychninum*, Strychninum arsenicosum, Strychninum ferri-citricum, Strychninum nitricum, Strychninum phosphoricum, Strychninum purum, Strychninum sulphuricum, Strychninum valerianicum, *Sulfonalum*, Sulfanilamide, Sulfonamide, Testosteronum, Tetracyclinum, Thioproperazinum (Majeptil R), Thiosinaminum, Thymolum, Triamcinolonum acetamidum, *Trinitrotoluenum*, Veratrinum, Xylometazolinum muriaticum, Yohimbinum muriaticum, Zincum picricum, Zincum valerianicum.

A lot of remedies... A lot of them too, I know just a little or nothing about... We would need further sub-substages, further provings, more cured cases...

If there is something in this approach, if there is something in Arthur Young's grid, the remedies here could be amongst the most paranoid of our materia medica, with the highest level of religious despair without perspective, derived from inferior functions. When I go over some of the relatively well-known ones, I can find something of the kind. As mentioned, an inferior function can also have an innocent, unspoilt ring to it, when it is not too imbalanced. (See 'Some Jungian Surprises' in 'Inferior and Auxiliary Functions').

For instance **Kerosoline**: 'as you breathe the vapour you seem to float away into a wavy maze, with a sense of complete loneliness; there appears to be but one object in the universe, and that object is yourself; on recovery the first thing seen is deemed the next only existence in the universe; it takes some time to regain all the faculties; he began to laugh and opened his mouth, in a minute or two recovered his sensibilities; he was very lively and 'chipper', and expressed himself as having had a pleasant dream; 'lost himself', but was inclined to laugh and would not keep still; both fingers were opened to the bone, which he seemed just to feel; on coming to

himself he said he did not suffer anything; insensibility to surrounding impressions was complete; a kind of trance in which the mind is still active...' (Allen)

We do encounter a problem. In a way the above sounds like an aspect of Hydrogenium (1,1). We do not see anything of the rigidity we would expect... A comparison with Hydrogen would be quite fitting when we consider the symptoms. However, what is the use of 'patterns' with remedies like this one? We do not see anything of the rigidity! I would like to predict that there will be rigidity and limitation. I have never used the remedy; I have never seen a case of it from others...

Does the system fall apart with the above picture? Not necessarily so, if we do consider further possible (sub-)substages and inferior and auxiliary functions! Now you know why I have postponed going into the kingdom grid until this chapter, and considered inferiorities and auxiliaries first. I do regard introverted intuition to be one of the inferior functions of a general fourth sensation stage: possibly distorted, but Hydrogenium like. The other inferior function would be extraverted thinking in our proposal: inflated, diffused. We would have to add some rigidity to the picture...

We find 'religiously tinged' or 'visionary' symptoms, both 'unspoilt' and 'paranoid' in quite some remedies that are mentioned in the above list.

As another example:

***Glonoinum* has 'fears she has been poisoned, dares not go out into the street; thinks she is the Almighty and everyone her inferior'.**

The paranoia is there, but there is something else as well... 'Inferior' inflation (inferior extraverted thinking) is quite fitting, but it seems too extreme. On the other hand we are in the fourth substage of the fourth kingdom: hooked between inferiorities in our proposal. The inferiorities may come out exaggerated? The 'Almighty' may represent 'unspoilt' inferior introverted intuition as well

Another point. The chemical structures of the above remedies are known, and we can use the periodic table and the extended grid in determining part of their remedy pictures. We can do it in several ways.

For instance Benzoicum acidum,  $C_7H_6O_2$ , or  $C_6H_5COOH$ . We could do it by looking at the constituting chemical elements. We did something like that in the 'Do It Yourself' chapter. When we lack substages and sub-substages we may look at constituents from 'lower' kingdoms. We might also look at constituents within the same kingdom, especially when the 'functional compound' is composed of relatively simple 'non-functional compounds'. We could also take an acidum theme combined with a benzolinum theme. The saying goes 'ontogeny recapitulates phylogeny'<sup>29</sup>. Epigenetic from a

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<sup>29</sup> While the concept may be controversial and even inaccurate, it is a beauty in its powerful image.

certain 'ancestor' and branching. Creating ever more functional complexity? The fourth stage builds on the third and bypasses it. Each higher hierarchical level adds some properties to the one below it, but it is also restrained in its possibilities by the properties of the constituents in the level below it and we may (sometimes) use characterisations referring to that level.

For instance ***Benzoicum acidum***: 'child will not be laid down (third substage for Benzinum); hears confused voices (third general stage); dwells on past disagreeable occurrences'.

We may suspect some more compulsiveness and innocence, because of the acidum.

Since most of the remedies here are organic, or at least synthesised from organic constituents, we could also consider the symbolism of their sources. Their sources represent a higher hierarchical level of functional organisation. Interestingly, symbolism of sources comes out also in considering the differences between Adamas, Graphites, Carbo vegetabilis, Carbo animalis etc. (All composed of single Carbon (2,4), but with distinctive pictures.) (Differences between Calcium sulphuricum and Hepar sulphuris (ionic salts, second substage) might very well be due to differences in sources and preparation.)

Am I stretching your imagination once again? It would imply 'memory' even in 'crude substances'... As we are used to 'magic' in everyday practice, there should not be any problem with adding one more 'bit of magic'<sup>30</sup>. Magic thinking is often regarded as something very childish, a regression to general stage two. I do agree that it often is. However, I would like to make it very explicit that it sometimes represents a progression to general stage 6. The difference between them is the difference between being a victim of unseen magical powers, or being one of the unseen magical powers, applying the laws concerning them, belonging to them. (See also Ken Wilber.)

With *Benzoicum acidum* above there may be something from the styracaceae as well.

It turns out that 'four in process' is very complex, especially here in the fourth kingdom, fourth substage. We may tentatively suppose that there is rigidity here. Limitation, formality. Vague fears to an extreme degree. Lacking further sub-substages, lacking homoeopathic knowledge, I would like to postpone 'judgement' on the accuracy of this substage and I would like to postpone further analysis.

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<sup>30</sup> It could possibly line up with another controversial concept, the hypothetical 'morphogenetic fields' proposed by Rupert Sheldrake. If we regard any separate existence, photons, particles, atoms etc., as 'holographic interference patterns' (see Michael Talbot), interdependently linked to the whole in time and space, there is no problem either with this 'piece of magic'. Separate existence is real enough, but it may only exist with a sustaining, interfering whole. It could possibly also line up with Jung's controversial concept of the 'collective unconscious'.

**Substage 5: POLYMERS;** (cellulose, rubber, nylon etc.) (covalent); negative entropy; chains.

Self-multiplication / organisation; chemically inert, Air, extraverted thinking. Inflated defenders; rigid seducers. Self-aggrandising in responsibilities.

A bit Arsenicum (4,5) like... Like a combination of Silicium (3,4) and Phosphorus (3,5). Circumstances in which an individual is forced to surrender part of him/herself, in order to survive/grow/become wise. Difficulties in dedicating themselves to what lies beyond self-interest. They tend to do things for personal glory. Self-aggrandising, inflation, vanity, aloof, cowardice.

The only remedy we know something about in this group is the proving of Polystyrenum by Rajan Sankaran et.al. Of course we should take the whole proving into account, but it would be beyond the scope of what we are doing here. Let us just take Sankaran's themes (Provings, p. 227).

***Polystyrenum:***

1. No feeling, no involvement. Practical. No positive or negative feelings. No feeling of participation.
2. Everything should be in its place (good appearance; methodical).
3. Something expensive and delicate which had to be preserved and not used in everyday life.
4. Dirty, disgusting feeling.
5. I am not going to be taken for granted. Hatred towards people who take me for granted.
6. Give me my place, my respect. Well-known actress coming down to an ordinary position.
7. Need for too much contact with friends. (Constant desire for company.)
8. Sudden change and surprise, things are happening and suddenly something else happens.
9. No embarrassment in situations of guilt and embarrassment. Too much embarrassment. No feeling from threat of rape.
10. I can't face the situation if I have fear, but only if I am brave.
11. Emotionless, practical way. Should have the presence of mind, be sharp.
12. Person who is popular with people. Wins awards without preparation. Many degrees in various disciplines. Humble though others think he is great. Tremendous will: lost weight by eating same food for one year. Indifference to appearance. Ego-less.
13. Grandmother being kept separate from others because she is of no use. One uses others for their own benefit. Well-known actress says, she was used by the film industry.
14. When one is in trouble, everyone cares for that person.
15. Money, materialistic.
16. Indolence, lack of ambition. Ambition. Desire for tough intellectual work.

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We can also find: 'Felt always I did the right thing. Aloof, detached, objective. Feel like I am the strong and powerful one. Want to show I am something. Craving for success. In contact with reality. Sapping out, draining others. Expected a lot from others. No desire to grow. Tremendous desire to go forward. Desire to rejuvenate myself. If I had to choose between peace and conflict, I would go for conflict. Anger, irritability. Fear of ferocious dogs, of the police, assault from the opposite sex. Violence. Anxious about children. Want to earn more, have luxuries, materialistic. Curious about sexual perversions. Concerned with the human problem to behave as society expects you to, or to behave and perform duties to do what you want to. Concerned with looks and appearance. Determination with the feeling I will not change. Felt I was lacking in devotion, my mind unsteady and wavering. Got much peace from a simple religious ritual. Lack of enthusiasm and aims. As if I am lacking somewhere. Conscientiously planning for children's routine. Etc.'

Even though there are marriages in the dreams that follow, it strikes me in this proving that there is hardly a line on intimate love relationships and there are a lot on friends and relatives. It suggests air, extraverted thinking. Earth is certainly there. It seems very fitting to compare it with the element Arsenicum. (If you want to compare with Arsenicum album: subtract Oxygenium.) Another wellknown remedy we could compare with is Lycopodium (kingdom 5, substage 5).

Polystyrenum with a picture somewhere in between Arsenicum and Lycopodium?!

**Substage 6: PROTEINS;** (ionic); chain with side-chains; structure and transport; animated substance; sexy; action and satisfaction; digestion, choice becomes possible. Water, extraverted feeling.

Abusive defenders; rigid exploiters. Exploitive in responsibilities.

A bit Selenium (4,6) like... Like a combination of Silicium (3,4) and Sulphur (3,6).

Circumstances in which an individual is forced to sacrifice part of him/herself, in order to overcome the compulsive nature of desires. Exploiting life and people, in search of (emotionally) satisfying rewards in society. Exploiting, abusive, manipulative, secretive.

Remedies used: **ACTH**, Chlorophyllum, Ferrum albuminatum, Hypophysinum posterioris, Hypophysinum anterioris, Hypothalamus, Insulinum, Interferon, Pancreatinum (?), Papayotinum, Parathyreoidinum, *Skatolum* (?), Thalamus (?)

**ACTH** (Julian): 'lonely person, sombre, depressive; timid in society; undertakes everything, completes nothing; hesitating; anxiety when alone; **feels himself abandoned and desire to die**; troubles of memory; changing mood, irritable, irresolute, timid; fleeting hallucinations: sees rats running in the room; difficulty remembering proper names; aboulia, **mutism**, **catatonic**; depressed, deranged,

absent minded, frustration.'

**Hypophyssinum anterioris** (Julian): has '**anger from contradiction**; screams and fits of anger; apprehensive; discouragement; **irritability by trifling matters**.'

**Hypophyssinum posterioris** (Julian): 'anxious and with **some obsessional thoughts**; **fear of becoming impotent**, fear of losing urine.'

**Hypothalamus** (Julian): 'depressive state related to stress; sweet character, **loving**, extremely sensitive; weeps for nothing; easily discouraged; sad, melancholic with some sexual impulses which are surprising, **either morbid fear of the opposite sex, or irresistible attractions**; homosexuality; as if the brain is loaded with difficult ideas to hold on because there is constant change; indecisive; afraid of falling asleep for the fear of no more waking up.'

**Parathyreoidinum** (Julian): 'confusion, restlessness, hypomania.'

Too little known in this group, but we can see some 'feeling' issues in the little we have.

**Substage 7:** DNA, VIRUS; (metallic bonds?); carries information; manufactures; lack of symmetry; consciousness, knowledge, control. Fire, extraverted intuition.

Destructive defenders; rigid magicians. Destructive in responsibilities. Moral dilemma's about responsibilities.

A bit Bromum (4,7) like... Like Silicium (3,4) and Chlorum (3,7).

Completely dominating or destructive circumstances, in order to transcend previous experiences and limitations. Either dominated, or destructive themselves. Acting out, dominating, amoral.

Remedies used: Carcinosinum (?), RNA, DNA; HIV, Influenzinum, Morbillinum, Scirrhinum, Variolinum, etc.

Sources should be considered! By putting Carcinosinum etc. in this substage, I am assuming that DNA plays a role in the development of cancer etc.

From the above especially **Carcinosinum** is often used and relatively well known. Picking some symptoms:

'**Fastidious, perfectionism, strong sense of duty, responsibility and obstinacy**' link with the fourth kingdom, earth: Virgo, Capricorn and Taurus. '**Desire to travel, < or > at sea, restlessness, destructiveness, refusal of parental control**' link with extraverted intuition, fire. The love of animals may represent moral care.

**RNA** (Julian): 'feels full of bustling, optimist, dynamic; less physical force; general enervation, then depressive; giddiness; does not feel at ease; **agressivity**; 'on his nerves'; '**dirty character**'; envy for

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everything and for nothing; 'nerves in balls'; cannot tolerate anything, cries for nothing; execrable character; giddy, wants to have everything, breaks everything, and becomes enervated; **disgusted of Paris and of everything; desire to run away, to escape**; feels himself in tension; worried and worries others; erotic excitation.'

**DNA** (Julian): 'general wellbeing; feels in best form; **need for work, to finish everything that has been undertaken during the day**; not to loaf; sensation of '**intellectual heaviness**' with difficulties in taking decisions; bad concentration; irascibility; irritability; periods of double personality; general uneasiness; **amelioration by travelling**; feeling of discouragement, of 'what use'; sensation of being drowned; erotic dreams.

**Special 'quintessential unity' substage**, 'immersed in the present': 'The molecules that constitute minerals take no active part in evolution - like the noble gases.' (RU, p. 109) Similarities will exist with the tenth and eighteenth column of the periodic table - a certain inertia with regard to the theme the constituting atoms represent. Uninvolved; sustaining. Extreme arrogance, extreme self depreciation.

Niccolum (4/3,8/0) and Krypton (4,8/0) like... Combining Silicium (3,4) and Argon (3,8/0).

Jan Scholten: 'Single elements like Graphites and (sublimated) Sulphur - not connected to another element: all-or-nothing reaction; either neglect, or overcompensation; no balance, no integration'. (H & M, p. 35.)

I am not sure where to put 'single elements', but this seems to be the best place. We might also consider an emphasis of a general atomic, main stage 3 issue: confusion.

### • THE PLANT KINGDOM, ENCHANTING AIR

The 'rows' of the 'periodical system of the plant kingdom' by Arthur Young. His division is not exactly one that current biologists use, but he has some interesting reasons for it. He is focusing on complexity of function, on degrees of organisation. (The reader is referred to 'RU'.)

Arthur Young's substages:

**First substage: UNICELLULAR PLANTS:** bacteria, diatoms.  
Compulsively enchanted, innocently inflated.

Remedies used: Anthracinum, Bowel nosodes, Luesinum, Medorrhinum, Pertussinum, Pyrogenium, Tuberculinum, etc.

Since most of the remedies here are nosodes, we should take a 'human' extraverted intuitive, or an 'animal' extraverted feeling (sixth kingdom), plus an extraverted intuitive (chordates, seventh substage) tinge into account. They are a too complex to make clear-cut tests of the grid with them,

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because of the sources they are derived from. At the same time I can see something of fire combined with air.

Like Rubidium (5,1) and Argentum (5,1), while adding some 'radioactivity' from the seventh row for the human sources. Astatinum (6,7) would be fitting when the nosode is derived from a chordate.

Like Natrium phosphoricum (3,1; 3,5; subtract Oxygenium) with Chlorum (3,7) added for the human and chordate part, and Sulphur (3,6) added for the general animal part, when derived from them.

(See also the general lines on intuition with X ray above.)

**Second substage:** ALGAE, MANY-CELLED; in the sea;. (seaweed, kelp, Macrocystis, Ectocarpus, Laminaria, Chorda, Fucus vesiculosus, Nereocystis, Alaria; Scypha) first differentiation of eggs and sperms; binding gives rise to big size.

Vulnerable in enchantment; yearning for inflation.

Like Strontium (5,2) and Cadmium (5,2). Like Magnesium phosphoricum (3,2; 3,5).

Remedies used in homoeopathy: Fucus vesiculosus (sea kelp), but no personality picture known to me.

**Third substage:** EMBRYOPHYTA; (bearing embryos); tissue; identity in terms of reproduction; first landplants (mosses, liverworts; Marchantia, Riccia, Anthoceras).

Confused enchantment; self-determined inflation.

Like Indium (5,3). Like Aluminium phosphoricum (3,3; 3,5).

No remedies used.

**Fourth substage:** PSILOPHYTES, CLUB MOSSES; VASCULAR TISSUE; many tissues.

Rigid enchantment; responsible inflation.

Like Stannum (5,4). Like Silicium phosphoricum (3,4; 3,5).

Remedies used: Cetraria islandica; Sicta pulmonaria; Usnea.

Only about **Sticta** we know a little bit: 'Confusion of ideas, cannot concentrate on them; great desire to talk about anything and everything, doesn't care whether anyone listens, cannot keep her tongue still; lively, wanted to strike out; lay on the lounge and began to 'kick up her heels'; when reproved said she couldn't help it but felt as if she wanted to fly away.

... and I would not know what to make of it, except for some need for communication...

**Fifth substage:** CALAMITES (sphenopsida); EQUISETINAE (horsetails); SEGMENTED VASCULAR TISSUE; supportive tissue; chainlike.

Enchanted self-aggrandisement; inflated enchantment.

Like Stibium (5,5) (Antimony). Like Phosphorus (3,5).

Remedies used in homoeopathy: Ephedra distachya; Filix mas; Equisetum; Lycopodium.

Here Lycopodium is our best known remedy; and we can test the grid with it. (See the chapter 'Testing the Grid' on Lycopodium.)

**Equisetum:** 'tiresome dreams of many persons, places and things; sleep crowded with confused dreams of many people.'

Extracted themes from a dreamproving by the Gilde: 'relaxed; everything will turn out right; work is not very important; no responsibility; no goal-orientedness, no direction; not knowing what to do; focused on enjoyment without cares.'

'Immoderate laughing; letting loose of norms and values, romantic; social meetings with many people, openness, seduction; easy accomplishment of routine work (setting vaccines); travelling, harmonious atmosphere at a magnificent home.'

At least the 'company' comes out in the old lines on Equisetum. The dreamproving has some 'diffusion'.

**Sixth substage:** GYMNOSPERMS; NAKED SEED BEARING ( seeds not in ovary); mobility of seed (conifers, pine, spruce, cypress, hemlock, Cycad, Ginkgo).

Exploitive enchantment; inflated metamorphosis.

Like Tellurium (5,6). Like a combination of Phosphorus (3,5) and Sulphur (3,6).

Remedies used in Homoeopathy: Abies canadensis; Abies nigra; Cupressus Australis; Cupressus Lawsonia; Juniperus Communis; Juniperus Virginiana; Pinus sylvestris; Sabina; Taxus baccata; **Thuja occidentalis**; Terebinthina.

Here Thuja is our best known remedy; and we can test the grid with it. Sabina seems to be similar. (See the chapter 'Testing the Grid' on Thuja.)

Apart from Thuja and Sabina, I only know some lines on **Terebinthina** that may have some significance:

Tired and difficult concentration of thoughts. **Intense irritability; children fly into temper**, during dentition. Coma. Confusion of mind > urinating. Muttering delirium. Fear of apoplexy. Hydrophobia. **Loathing of life. Suicidal disposition, by hanging.** Unconsciousness after stool.

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**Seventh substage:** ANGIOSPERMS; VESSEL SEED BEARING (seed with covering, 7 layers of tissue); flowers (daisy, ivy, shadbark hickory etc., etc.).

Amoral, destructive in enchantment; redemption from inflation? Ideological moral dilemma's.

Like Iodum (5,7). Like a combination of Phosphorus (3,5) and Chlorum (3,7).

Many remedies used in Homoeopathy. See Volume II.

**Special 'quintessential unity' substage**, 'immersed in the present': What is unique about fungi is that they have no chlorophyll. Uninvolved; sustaining. Seemingly dead, absent. Extreme arrogance; extreme self-depreciation.

Like Xenon (5,8/0). Like a combination of Phosphorus (3,5) and Argon (3,8).

Remedies used: **Agaricus** (several species), *Boletus* (several species), **Bovista lycoperdon**, *Dematium petraeum*, *Ergotinum*, *Furfur iritici*, *Monilia albicans*, *Mucor mucedo*, *Muscarinum*, *Phallus impudicus*, *Polyporus nigricans*, *Polyporus pinicola*, **Psilocybe caerulea**, *Russula foetans*, **Secale cornutum**, *Solanum tuberosum aegrotans*, *Torula cerevisiae*, *Ustilago maydis*. Nosodes: *Candida albicans*; *Fluor albus*, *Trichomonas vaginalis*, *Trichophyton*.

Massimo Mangialavori: Fungi: losing sense of space; spiders: losing sense of time.

Masigroup the Netherlands on fungi: living in a fantasy world; no boundaries; not incarnated; chaotic, childish; no control; abortion, mutations in chromosomes; no control; no leader (the leader is dead); death (God is dead?); escapism; delusion being enlarged; lascivious.

Substage 8/0 seems fitting.

## • THE ANIMAL KINGDOM, TRANSFORMATIVE WATER

Arthur Young's substages (again diverting from current biological arrangements, focusing on complexity of function):

**First substage:** UNICELLULAR ANIMALS: amoebae, protozoa, Foraminifer, Paramecium, Ependymium.

Compulsive transformation; innocently exploitive.

Like Cesium (6,1) and Aurum (6,1). Like Natrium sulphuricum (3,1; 3,6). (Like Lithium oxide (2,1; 2,6).)

No remedies used in homoeopathy?

**Second substage:** SPONGES, MANY-CELLED: mobility sacrificed in the interest of size; means must be developed; (Euspongia, Scypha, Haliclona, Microciona, Regadrella)

Vulnerably transforming; yearning to exploit.

Like Barium (6,2) and Mercurius (6,2). Like Magnesium sulphuricum (3,2; 3,6). (Like Beryllium oxide (2,2; 2,6).)

Remedies used in homoeopathy: Badiaga; Spongia tosta; Physalia.

A year ago we did a dream proving with 'the Gilde' with **Badiaga**<sup>31</sup> (to be published), the remedy only known to me, which induced Marguerite Pelt to give it to one of her clients with beneficial effect. Both in her case with Badiaga and in one of Maarten Wouters with **Spongia**, the inability to protect against the outside world stood out. The clients concerned realised that vulnerability was a major theme in their lives, only after the remedies were given! Only after, they started to assert themselves, realising they were subtly abused.

Here is Marguerite Pelt's comment on her client:

'Before taking the remedy this 33 year old female patient was chaotic, insecure and oversensitive. She felt stuck when she wanted to say something, especially in expressing her own desires. She expected so much from her relations with other people! But she was good in teamwork: she could stimulate others and co-ordinate their activities. After taking the remedy (D 30, once a week) for some time, it became clear that she was chaotic and restrained especially in formulating her feelings. She always tried to sort them out by herself. If she dared to communicate her meddled feelings, they would rapidly become clear in the interaction with another. In communication she would rise to a level of clarity and brightness that I would not have expected, because it was very profound.'

Before the Badiaga this woman had received Pulsatilla and Staphysagria with little effect. (Both from the Ranunculaceae, in the basic clade of the triaperturate angiosperms<sup>32</sup>. Sub-substage 2 as well? See Volume II.)

The themes we extracted from the dreamproving of **Badiaga**: 'Seeking protection, standing up for oneself, claiming space for oneself; no clear boundaries, claiming clarity in relationships; giving without receiving enough in return; true emotional needs; the moon; structure, form more important than content; manipulation on the 'unresolved shit' of others, or being manipulated; power and

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<sup>31</sup> Apart from dreams, 'uncontrolled subconscious contents', we are mentioning 'strange' occurrences in our daily life in this 'dreamproving'. Synchronicity? It seems to me useful only when used as a means to gain deeper insights, but not as a shortcut. Again, leaving it out could possibly mean throwing away something valuable, and I would like to record it for the time being. See also § 138 of the Organon. While many homoeopaths quote from Hahnemann, almost all of us do selectively so...

<sup>32</sup> triaperturate = flowering plants that create pollen with three furrows or pores.

powerlessness.'

- 'Endless ordering in administrative work; subtle threat from some 'Mafiosi-like' people who had documents necessary for the administration; slowly but surely accomplishing heavy and complicated tasks; complete renovation of the sewerage system; repair of a sewerage by removal of the obstruction by hand; 'the technical experience of my state of being is most important and needs to be expressed'; two branches of a river: one (right) a dead-end with recreational facilities, the other (left) in contact with all open water; of selling second hand articles from a wooden raft.- A copy of the statue by Botticelli of Venus in the garden of one of the participants had fallen the previous night without any evident cause; she considered it to be a symbol of protection; her stepson coincidentally had broken his relationship the day before; at night she had woken with some kind of self-pity and weeping; dream of a small house (1.5 m high) with the rooms connected to one another by an open roof; there was a lot of noise and no privacy; of walking through a small crowded town, renting an old VW camper with the possibility of being able to take many belongings along; of a passengersboat with many people and small cabins; of another small house with a low ceiling and concern about old electrical heating apparatus; there were many people and space for musical performances with one performer at a time at the most, because of the ceiling.'

- One of us was very emotionally touched, because he had a quarrel with his 16 year old daughter; he realised that he had copied the pattern he was raised with himself in his own way of 'handling' his family, without intending to do so; his father had been very formal and rigid; everything had been subordinate to the rules; he realised that he was authoritative himself and realised the difference between form and content; there is a fascination with cancer, that is developing like breaking through restrictive forms; he realised that he had developed a bad self-image which was boosted by his practice as a homoeopath; there is perfectionism and fear of becoming a failure; wanting to control and sensitive understanding; there is acute sensitivity to the issue of determinism versus free will and it feels tragic; a dream of coordinating a meeting for the parents of schoolchildren on the issue 'norms and values' in connection with sexuality, teasing at the school.'

- Suffers from iridocyclitis at the time of the dreamproving. In this period she is becoming acutely aware of being too harsh on herself, giving too much, gaining too little.

- A dream of houses that are build into one another without clear demarcations; visiting her old rigid formal aunt ('the program must continue, whatever it takes...'), many people present; her daughter fell over the blades of a grass mower; for the last few weeks she has

been very concerned about the value of friends, do they pay off the investment?

- Dream of visiting a friend and having dinner with very expensive wine; they are talking about friendships and what kind of positions one takes in friendship; suddenly the friend mentions: 'I have written you off as a friend, not as a fellow human being, but as a business partner'; arriving home in perplexity, the same friend tells him on the answering machine: 'You have failed the examination'; the dinner turned out to have been an examination. This prover is outrageous and feels completely betrayed. In his own life he claimed clarity from his girlfriend on confusing issues in their relationship; something seems to be missing in the relationship for the last week...'

**Third substage:** COELENTERATES, SINGLE ORGAN; forming of a stomach and a mouth; (sea anemones; (hydroid Obelia; Medusa; Hydra); reproduce by budding.

Confusedly transformative; self-determined exploitation.

Like Thallium (6,3). Like Aluminium sulphuricum (3,3; 3,6). (Like Borium oxide (2,3; 2,6).)

Remedies used in Homoeopathy: Corallium rubrum; Medusa.

**Corallium rubrum:** 'extreme fear of suffering (over-generalising fear?); wants to be independent; abusive'; as if newly born in the world and overwhelmed with wonder at the novelty of his surroundings

**Medusa** (Mangialavori): 'hate children, > dancing'; I would like to say: the possible source of satisfaction becomes a threat to the possibility of self-determination.

A dreamproving of **Medusa** (to be published) by nine participants of the 'Gilde', with the remedy known to two of us; extracted themes: wandering (!), hilarity, laconic, failure, dementia, forgetfulness, repetitive patterns, **wandering about** but returning to a decided course of action each time; **marriage; exchanging of rings**; trying to deliver something, but unable to find an address, unable to reach goals; in the end everything turns out well; no control; **information processing problems** (computers); discussions about expectations concerning household affairs **within love relationships**. Strangely we started the day talking about amalgam fillings, teeth decay, abscesses in the jaw etc., to end it with a dream of one of the participants in which teeth fell out and crumbled. Johann Sebastian Bach was mentioned a few times and especially his fugues. (Note 'fugitive' and wandering around a theme.)

Third substage seems fitting; 'wandering' is a keynote that I am using for the third general stage for years.

**Fourth substage:** COMBINATION OF MULTI ORGANS (flatworms, roundworm, Nematode, snails, clam, Argonaut, starfish, squid, shellfish; Ctenophora (possibly third substage), Platyhelminthes, Nemathelminthes, Rotifera, Bryozoa, Braciopoda, Echinodermata, Mollusca; first real motion; two sexes which mate; arranging organs into a hierarchy, with a head at the top.

Limitedly transformative; responsibly exploitive.

Like Plumbum (6,4). Like a combination of Silicium (3,4) and Sulphur (3,6). (Like Carbon oxide (2,4; 2,6).)

Remedies used in homoeopathy: *Asterias rubens*; *Sepia*; (Calcium carbonicum); *Murex*; *Helix tosta*; *Pecten*.

*Sepia* - well-known; see 'Testing the Grid' on *Sepia*.

***Asterias*:** impatience in house; Grandgeorge: 'women concerned tend to get involved in altruistic battles, the least obstacle brings them to tears';

***Murex*:** *Murex* has been compared with *Sepia* since the old times and since Vithoulkas was in his inspiring years. Where *Sepia* may be fragile, *Murex* is very sexually sensitive (even though I have seen quite some sexually sensitive *Sepias*).

**Fifth substage:** ANNELIDS; ORGANS IN SEQUENCE; fist animals which consist of a chain of segments or rings; organs with semi-automatic jobs, which do not require choice or attention; hierarchy of organs, linear chainlike arrangement; purposive; hermaphrodite (earthworm, feather worm, leech, *Nereis*).

Inflatedly transformative; enchantedly exploitive.

Like Bismuthum (6,5). Like a combination of Phosphorus (3,5) and Sulphur (3,6). (Like a combination of Nitrogenium (2,5) and Oxygen (2,6).)

Remedies used in Homoeopathy: only *Sanguisuga*, *Hirudo medicinalis*.

Recently I saw a synopsis of a proving with ***Helodrilus caliginosus*** - the common earthworm by Louis Klein: it easily lines up with sixth main stage, fifth substage. For instance, 'Magnificent dream (5/6); big (5) castle (old times; 6); old friends (5/6); old scene (6); lots of people (5), coming and going; huge castle (6), with a theatre with a performance going on (5); the sexuality, criminality, sensation of being chased and accidents (6), etc.

**Sixth substage:** ARTHROPODS; segmented side chains; legs of seven segments; mostly terrestrial (Spiders; insects; *Peripatus*, Millipede, Trilobite, Centipede, Crayfish, Crab, Spider, Dragonfly)

Abusively transformative; transformative exploitation.

Like Polonium (6,6). Like a combination of Sulphur (3,6) with itself. (Like Oxygenium (2,6).)

Remedies used in homoeopathy: *Aranea diadema*; *Aranea scinencia*;

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*Latrodectus hasselti*; *Latrodectus mactans*; *Mygale lasiodora*; *Tarentula cubensis*; **Tarentula hispanica**; *Theridion curassivicum*; (Tela araneorum).  
Trombidium; *Cantharis*; *Coccinella*; *Doryphora*; *Oniscus*; *Bombyx Processionaria*; *Limulus cyclops*; *Mantis religiosa*; *Blatta orientalis*; *Scolopendra*; *Aphis chenopodii glauci*; *Cimex*; **Coccus cacti**; *Pediculus*; *Pulex irritans*;  
*Astacus*; *Culex musca*; **Apis mellifica** (*Apium virus*); *Formica rufa*; *Vespa*;  
*Homarus*; *Androctonus*, **Scorpio europeus**, *Buthus australis*.  
*Apeira syringaria*, *Inachis io*, *Limenitis bredowii*, *Graphium agamemnon*,  
*Pieris brassica*, *Bombyx mori*, *Bombyx chrysorrhea*, *Bombyx processionea*.  
Since Psorinum is prepared from eruptions 'caused' by Scabies it seems best to link it to this substage, keeping a human, seventh main stage in mind. We may also consider chocolate here.

Scorpios: attraction, repulsion; aggression, violence; lonely fighters; don't care if they hurt another's feelings; feel trapped, despair; as if cursed; delusion of being attached; strong feelings, but contained within.

The dreams of **Coccus cacti** have some interesting similarities with those from *Helodrilus* in the fifth substage: 'dreams of many people and full of care; of many men, large palaces, churches and frolicking with girls; of syphilitic formations; with reminiscences of his youthful loves'.

What is lacking as a theme is the performance (fifth substage). What is accentuated is the sexuality (sixth substage). Fragmentary data for sure, but in the light of the patterns as I perceive them to be, they are highly significant!

**Homarus** has the delusion 'as if he can't move' and we are in a 'mobility kingdom' in a 'mobility substage'.

May we interpret the symptom as deeply frustrated in possibilities to gain satisfaction?

We (the Gilde) did another dreamproving with **Blatta** in 1996, the cockroach (to be published):

There was lack of assertivity, wanting to stay calm and composed, not wanting to be noticed, not wanting to deviate; keeping comments to oneself, of not wanting any forced changes, staying alert in order to notice threats; a dream of fancy products in order to raise erotic play; of an erotic dance; a sense of shame; a sense of being swindled (several provers), but also of swindling oneself; of financial exploitation; of illegal violation of copyrights with teaching material and of not betraying that violation; of cover up; of voyeurism by two men in a bathroom after a sportevent where female athletes are going to have a shower; of wanting to get even; of competition and losing; of business; of waste; a dream of meditation on a spot with

good vibrations, though it should not be done during a thunderstorm; distrust; of an Indian holding him at his pelvis and sacrum, telling him 'feel yourself getting enlarged, feel space diminishing, as if it is coming to you'; of a seminar with colleagues and of being the guru involved of the seminar; of not being able to get into the building where the seminar was held; ecstatic, meditative; of twice being pushed without being disturbed, except for the feeling that it was not fitting to push; of signed papers to be able to get finances from an insurance company; of worrying about everything, for instance that his brother would drive a car without having a driver's licence; of an African village with small huts and roofs made by straw; images of dark, wide spaces, with lighting at the horizon; of leaving with unknown friends, while leaving her own child behind in a bus.

One prover even mentioned that she did not want to mention what happened in her dreams; it was too embarrassing.

Massimo Mangialavori did a seminar on 'Remedies around Arnica' in the Netherlands in 1996 and one on Insect remedies in 1997. Although he refrains from giving themes on whole plant-groups, with the insects he mentioned some and made an interesting remark in between:

'Insect themes: competition, (puberty; fear of not being good enough); male energy (passionate); addiction (oversensitive; need drugs to keep calm; sensation of being worth nothing outside the group they belong to); activity; transformation (they feel completely changed after certain experiences); sense of property (imperialistic; they need slaves; dominant, powerful; a partner is seen as property; jealousy) dependence on a group; lack of self-confidence, but they have to appear strong (puberty); strong sexual needs; there is always the risk of attack, they are always in alarm, always alert, constantly in war; sensation as if the world is full of enemies; difficulties in finding their own identity; a group they belong to is a need; there is a possibility of sacrifice; violence; hypersensitivity to pain.'

He made a remark that went something like: '... In a way those themes are too general, not specific enough..., because we can recognise *aspects of those* in the spiders and scorpions, *and also in the group of remedies around Arnica we talked about last year...*' (emphasis mine).

(You may consider that general stage 3. - introverted thinking, persona, puberty, self-determination - is inferior to general stage 6. (Also inferior: general stage 7.) (See the chapter 'Inferiorities and Auxiliaries'). As you will see in Volume II in the part on the Angiosperms, the compositae (asterales) seem best fitting in a sixth sub-substage. Arnica belongs to them.)

Of course I totally agree with him, that the themes are lacking in accuracy if we want to use them exclusively in finding an indicated remedy in a certain case. For reference purposes, see 'Anthropomorphic Attributes...'

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Spiders: activity, running around; hurried; sex as a release of tension, no emotional involvement; losing sense of time; dislike watches; they have to be busy, otherwise there is a sense of approaching death; aggression; like to be alone; dreams about flying, of deceased acquaintances claustrophobia; sensitive to touch, music, noise.

In an article (SSC 29/4, 1999) on butterflies Jean Pierre Jansen gives them some tentative themes based on two cases and a few dreamprovings: powerless in wanting to help, sensuality, self-contempt; need for guidance, need for freedom; unprotected; prefers living in the emotional realm instead of the mental; compassion; one to one relationships are everything; deeply missing the mother figure; missing being accepted as one is; transsexual desires; mimicry.

**Seventh substage:** CHORDATA: central nervous system, autonomic and voluntary; bony spine; (lancelets to mammals; Tunicate, Lancelet, Shark, fish, Amphibian, Reptile, bird, mammal); start in the sea; four legs - if any; real eyeball; control of the organism itself, and environment; self-conscious. Exploitive moral care; destructive transformation. Deeply felt moral dilemmas.

Like Astatinum (6,7). Like a combination of Sulphur (3,6) and Chlorum (3,7). (Like a combination of Oxygenium (2,6) and Fluor (2,7).)

Remedies used in Homoeopathy: *Bufo rana*; *Bufo sahytiensis*; *Mephites*. Agkistrodon, Bothrops; **Crotalus cascavella**; **Crotalus horridus**; *Elaps corallinus*; **Naja tripudians**; **Cenchris contortrix**; **Lachesis**; Katipo; Toxicophis; **Vipera**.

All the **lacs** except lac humanum; Erythrinus; Gadus; Oleum jecoris aselli; *Oleum animale*, Heloderma; Amphisbaena; Lacerta; Castoreum; Castor equi, Sphingurus; Cervus; Fel tauri; Koumyss, Mephites, **Moschus**; Pulmo vulpis, Trachinus. *Ambra*.

The birds also belong here: Ara macao, Buteo jamaicensis, Haliaeetus leucocephalus.

Sarcodes/nosodes. Hippomanus, Hippozoeninum, (Lyssinum), Lecithinum.

***Bufo rana*** has 'choleric disposition, fear of dying forsaken, anger with the desire to strike and destroy, **dreams of travel, of projects and of greatness, moral depravity**, deceitful'. The voluptuousness is well known.

Grandgeorge: 'They may have a brilliant mind, but are unable to create; children who are angry when their parents do not understand their jargon; gifted flute players.'

***Bufo sahytiensis*** has 'careless; shuns society; **heightened imagination; poetic and philosophical dreams**'.

The snakes with 'forsaken feeling; religious despair; sensation of approaching death; dualism; alcoholism; manipulativeness; vindictiveness,

## THE KINGDOM GRID

revengefulness, delusion they are under some superhuman power' etc. clearly fit in. 'When I die, I will be alone'. 'Division of will.' 'Sensation of being persecuted; feelings of guilt; loquacity; aversion constriction'.

The 'feeling' intensity is there, the moral dilemmas are there.

The lacs are 'forsaken' as well. 'Unprotected, vulnerable, lack of confidence (lack of basic trust), victims, compulsive'. Whatever the animal, its milk can be connected to a mother complex, introverted feeling. Forsaken is a term we use in an extreme sense, and I would like to link it to 'integration versus (religious) despair', seventh general stage, extraverted intuition. 'Religion' comes out in an indirect way in **Lac defloratum**: 'delusion she must go to a convent'.

The other ones...

The birds seem to share the themes of 'Freedom from... some issue. Spiritual. Almost all patients are therapists of some kind. Live in groups -> Caring for family. Desire to travel: Tuberculosis. Sensation of isolation. Need for self-expression.' (Learned from Jonathan Shore, 2000 and completely in line with a dreamproving of the Big Albatross by members of the Gilde and some other colleagues (to be published).)

I have heard of a **Hippomanus** (from urine of horses) case only once. Moral dilemmas and sensitivity to amoral behaviour of others was about the central issue. There was love of horses, 'films with fighting in it, is detrimental to morality'; and she felt like she was fighting injustice in the world for a big part of her life.

**Lecithinum** (Louis Klein, 2000): 'excitable children; tight taut psyche: demand formally ordered environment: love animals: dreams of swimming, of colored animals; dancing, performing: sense of humour; precocious sexuality; mentally complex.'

**Special 'quintessential unity' substage**, 'immersed in the present': The tunicates, sessile animals, actually chordata, revert to a sponge-like existence... Uninvolved; sustaining? Seemingly dead. Extreme arrogance; extreme self-depreciation.

Like Radon (6,8). Like a combination of Sulphur (3,6) and Argon (3,8/0). (Like a combination of Oxygenium (2,6) and Neon (2,8/0).)

No remedies used in homoeopathy to my knowledge.

### • THE HUMAN KINGDOM

The nosodes have been mentioned with the connected constituents in 'lower' kingdoms. With them we may take an extroverted intuitive tinge into account. The only remedies that completely fit in in the human kingdom are Lac humanum and Lac maternum. I would like to put it in a second substage, because of its automatic connection with 'motherhood' and the

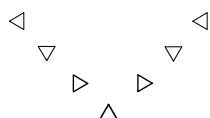
proposed connection between the 'Mother-complex' and substage two, and this seems fitting. (See Tinus Smits, Links 2000, vol. 12, pp. 255 - 261.) There is vulnerability, forsakenness etc. in the pictures.

The 'substages' of the mothers as individuals seem impossible to determine.

## REMARKS

I have mentioned some 'dreamprovings' and some fragments from pictures from remedies we do not know enough about in this chapter. While some of them seem fitting, there is not enough power in our knowledge about them to be able to state that we can use the grid to make extensive predictions about unknown remedies. Regrettably we only know very few remedies relatively well. Their number appears even smaller when we consider the fact that there are hundreds of millions of possible remedies we know nothing about! Within homoeopathy we have an additional problem: we are not 'scientific'. More or less we bypass positivistic 'science' in regarding our therapy as almost irrefutable. We assume that there is more to life than can be refuted. None of us really knows to what extend our rule of thumb, the similia rule, applies. We trust it, because we often do not see other ways to interpret 'reactions' to remedies. The similia rule is a sweeping irrefutable generalisation... It is a belief system... as is positivism itself by the way. 'Scientists' are not able to interpret 'facts' in other ways, than regarding them as examples of theories that should be refuted. A subjective criterion to avoid making the impression of being subjective. In the last analysis we are all 'subjects' with subjective values. Awareness of subjectivity throughout, may make us more tolerant of 'deviating subjectivities'. (Consult and read Popper, Lakatos, Feyerabend.)

My own view on homoeopathy is that we have hardly started, we are in our children's years, despite our history of two centuries. At the same time the dreamprovings illustrate that it could be simple and cheap to develop fast to get a taste of many remedies, even if they do not reveal enough details to be of definite use in practice yet, even if there are many doubts about the procedure. The number of homoeopaths all over the world could enlarge our armamentarium tremendously in a relatively simple way. There would be no need to trust all provings, but let them at least be recorded. If they make sense, only time will tell. With all information technology available, it will be easy to record from which source information of 'low quality' is derived from. It can be disregarded at any time.



### 13. TESTING THE GRID

First and foremost this book is here to organise our data as combinations and branches of four functions in process, to detect patterns. If it has some intersubjective value, it may have intersubjective predictive value. Links with accepted psychological theories later on, are there to expand the scope of 'intersubjectivity'. Expanding possible 'intersubjective' value.

Predictions that might follow from the grids seem quite evident. We can use the do it yourself kit and some of the 'tricks' I have mentioned, to predict remedy pictures.

However, we do arrive at similar problems as the ones concerning homoeopathy in general. When should we consider a theory as being refuted? I am inclined to drop the framework as a possible means to predict remedy pictures only, when a remedy has become very well known and does not fit in. The remedy should be a clear example of a specific substage and main stage.

Even if the theory does not have any predictive value, it may still be of use to organise data as a 'scaffolding', an artificial frame. Another possibility would be to fix the theory - refine it, to be able to make better predictions.

For now, there are only very few remedies that might be considered to be well known enough to fit those criteria. Even then, we would have ways out, by pointing at the tremendous differentiation and fanning out of the patterns...

As you will see, we will not need that way out (yet).

Within the kingdom grid I do consider only the next remedies to fit my criteria: Lycopodium, Thuja, Sepia, Lachesis. They are known since the old days and we have got elaborate 'personality pictures' for them.

I am leaving out the atomic kingdom and molecular kingdom since we have gone into those already; the nosodes and sarcodes are too complex for now. I am leaving out the angiosperms, because we are going into those in Volume II. The previous general lines on snakes are fitting enough and Lachesis does not need to be included in the test.

So, we have a few remedies only... Even though I am proposing a framework for *all* remedies, even though it may have predictive value, and even though it may offer help in translating terms from two centuries ago into contemporary terms, we have just a little outside the periodic table...

As a general remark on some Jungian and astrological quotes that will follow, we can realise that any example is just that: an example. Each example is a different one. When we are comparing astrological and Jungian examples with homoeopathic examples, we are challenged to find out which specific examples could be linked with which specific

## TESTING THE GRID

homoeopathic remedies. Some quotes that are not fitting might fit with another homoeopathic example that is similarly assigned to the same specific functions.

### LYCOPODIUM - A FIRST TEST OF THE GRID

In Arthur Young's kingdom grid Lycopodium comes in the fifth kingdom, fifth substage.

You can look at the stripped functions and at the extensive descriptions. The only thing lacking here is a sub-substage and possibly a sub-sub-substage and possibly a sub-sub-sub-... (I suspect a further fourth substage somewhere, because of Lycopodium's ambition.)

main stage 5; substage 5

growth	self-aggrandisement
expansion	aloof
creative	inflation
socially	vanity
involved	performance
craves	facade
expression	overdoing
enchantment	glory of power
wisdom	influencing
communication	convincing
capitulation	moral
perspective	cowardice
	defendant
	needs company
thinking, needs to relate	
space-oriented	

Since we are only testing, I will leave out the lines previously given. For reference purposes you can look them up in the chapter 'Anthropomorphic Attributes'... Almost all of the words seem accurate enough.

Inferior (sub)stage 4 and inferior (sub)stage 6 apply. You may use the do it yourself kit.

I have been concerned with 'patterns behind patterns' in our remedy pictures. To detect them I even had to focus on 'patterns behind patterns' in Jungian psychology. With the developed 'glasses' we may even use Jungian lines that were not written to refer to a specific 'type'. With some awareness of hierarchical differences, we may pinpoint some descriptions to specific remedies. I will provide a few examples that refer to extraverted thinking, inflation and the anima and that fit in specifically with Lycopodium. Of course, the lines have been chosen and selected. However, they have been chosen in a way that similarities with our remedy pictures are highlighted, while they keep the Jungian ideas intact.

## TESTING THE GRID

### Extraverts in general:

Spoto (p. 30): 'The object (outside world) is fascinating and valuable, making the relationship to the world typically open, sociable, and active... This person may feel naturally pulled into the world, trying to stay busy by doing many things at once. The typical extravert has a consummate desire to influence others and/or the environment... Extraverts usually seem confident, accessible, and expansive (even 'imperialistic')... Extraverts may seem alternately congenial or intrusive, gregarious or obnoxious, encouraging or pushy. They may also appear as 'busy-bodies' or 'always wanting centre-stage'...'

Jung also mentions: '... The danger of the extraverted type is in losing itself in the objective world... Hysterical neurosis is by far the commonest neurosis of the extraverted type...'

### Extraverted thinking:

Whitmont (p. 148): 'The extraverted thinking type is related to external, i.e., collective, rationality. People of this type are concerned with understanding objective facts in terms of generally accepted ideas. They are unoriginal thinkers, because they must follow established collective patterns. They are the wellknown objective, materialistic, conventional and uninspired thinkers who often incorporate today's idea of the scientific method. They are usually men (?); they are exact, precise, dry pedantic automatons, who attempt to force everything into rational, intellectual formulations. They are the theoretical reformers and self-styled altruists; in their frame of reference everything can be figured out and planned rationally and they assume that everything can be carried out as planned. They cannot understand what is wrong with the world, why people have not done the right thing long ago - the right thing being that which is rational and logical and clear to them. They have an answer for everything. They seem like icebergs - and anyone dealing with them should beware of the possibility that there is an enormous block of introverted feeling below the surface. This inferior side has a negative character. They are utterly ruthless, inconsiderate in their relations with others. They have no way of recognising the fact that their only emotional expressions reflect unconscious needs and urges. They are not aware that they have feelings. They have plenty of them, of course, and they are expressed as vague needs that are promptly rationalised and thus justified and given an almost absolute, divine character. These people are tyrants, inconsiderate of those nearest them. - of spouses, children, other relatives and friends - and since they are motivated by unconscious emotions they are stubbornly aggressive-defensive, thus dogmatic, full of resentments and moods, and in a peculiar fashion lacking in integrity. Because of their unconscious emotionality their right hand will not know what their left hand is doing. They may consider themselves completely

### TESTING THE GRID

upright but, without noticing it, will be quite evasive and dishonest when it comes to facing situations that requires feeling.

Finally, their rationality becomes a creed and a religion for them. Nobody is so dogmatic and stubbornly dangerous as the man who 'knows' what is 'right'. This creed-formation of their rationality is the expression of a threatened invasion by an irrational side which gives them no other choice but to prepare rigid defences.'

While these lines are too 'dry' to refer to all extraverted thinking, with Lycopodium they seem fitting.

Jung also mentions: '... Conscious altruism is crossed by secretly hidden egotism... Lies and other means can be used to any end... Critical and cross toward others... Often insinuating and suspecting bad intentions... Seemingly not completely alive...'

On Inflation:

Whitmont (p. 59): 'Exhilaration, the unquestioning feeling of assurance that 'I'm really going, and I am going fine and well' is called inflation. 'Nobody can tell me anything...'

Whitmont (p. 194): '... Ambitions, hopes and desires are confused with accomplished facts and realities... Being in love with our own greatness... Then we become unrealistically exacting of ourselves and intolerant of others... One feels rather self-righteous and good... Experiencing a vague feeling of defeat and then behaving all the more defensively, defiantly and self-righteously, thus setting up a vicious circle which only increases its (covered) feeling of inferiority...'

On inferior functions in general:

The counter-personality that drives them mainly is an inferior introverted sensation function and an extraverted feeling one in our proposal. Because I changed the rules about the inferior functions, the Jungian lines on specific inferior functions from Von Franz have become a bit awkward, and we will not use them. (See 'Inferiorities and Auxiliaries'). Some general lines apply:

Von Franz (p. 65): 'The extraverted thinking type can make very loyal friends but can suddenly turn against them. He may drop you one day like a hot potato, and you do not know what happened! Somehow, something poisonous got into his system, someone said something, or even just made a face when your name was mentioned! The feeling is unconscious.'

Spoto (p. 38 (adapted)): 'Their normally public and generous personality (has) egotistical or excessively demanding (values ~ feelings, and norms ~ sensation)... and (are) arbitrarily forceful, ruthless, self-absorbed, aggressive, or otherwise inconsiderate (in values and norms).'

## TESTING THE GRID

Von Franz (p. 69) 'An extravert, if possessed by barbaric introversion, disappears right out of life. He goes mad in his own room. Extraverts who fall into their primitive introversion walk about looking very important, assuring everybody that they have deep mystical experiences about which they cannot talk. In a self-important way they indicate they are now deeply steeped in active imagination and the process of individuation...'

(Philip Bailey noticed that followers of the late guru Bhagwan Shree Rajneesh who came to him for homoeopathic treatment all benefited from Lycopodium. While the above lines are supposed to refer to extraverts in general, they fit in with extraverted thinking especially, because of 'assuring everybody...', which is communicative, interrelationship oriented, air.)

For the sake of completeness we will quote from Frans Vermeulen about these 'wellknown' remedies (emphasis his). The 'old picture'<sup>33</sup>:

***Lycopodium:*** *Melancholy; afraid of being alone; of men; of his own shadow. Little things annoy. Extremely sensitive. Aversion to undertake new things; yet when he undertakes it he goes through with ease and comfort. Headstrong and haughty when sick. Loss of self-confidence; from anticipation. Hurried when eating. Constant fear of breaking down under stress. Apprehensive. Weak memory, confused thoughts; spells or writes wrong words and syllables. Failing brainpower. Can't bear to see anything new. Can't read what he writes. Sadness in morning on waking. Confusion over daily affairs; but rational talking about abstract subjects. Mentally active but grows weaker. Sensitive; weeps when thanked, or meeting a friend. Fearsome; dread of men; presence of new persons; of everything, even ringing of doorbell. AWAKES ANGRY. Domineering; exacting; reserved, or despairing. Weeps all day; BABY CRIES ALL DAY, SLEEPS ALL NIGHT. Sad, on hearing distant music; or cheerful and merry. Hateful. Cranky. Miserly. Brain fog; after influenza. Anxious thoughts as if about to die. Indecision. Timidity. Resignation. Misanthropic; flies even from his own children. Amative. Distrustful; faultfinding. Suspicious. Hears wrong words and syllables. Confused about common words. Great anxiety, as if in pit of stomach. Anxious in company. Inability to comprehend or remember what is read. Easily aroused to anger. LOOKS OLDER THAN HE IS. Weeps all day, cannot calm herself. Can't endure opposition, or contradiction; seeks disputes. Noise is intolerable after distension of the abdomen. Aversion to company, yet dreads solitude; is glad to know there is someone in the house. Concentration difficult during conversation. Conscientious about trifles, 4 - 8 p.m. Delusions; has childish fantasies; hears music in the*

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<sup>33</sup> Of course I expect homoeopaths to know the homoeopathic pictures in this chapter. However, there would be no verification of the tests if no known pictures were provided... At the same time the 'old pictures' illustrate the difficulties we have in translating with the remedies where *only* the 'old pictures' are known...

## TESTING THE GRID

evening, hears the music heard in the day. Fear of being unable to reach his destination. Laughing when looked at. *Weakness of memory for the names of letters. Morose before menses.* Love of power. Quarrelsome, disputes with absent persons on waking. *Answers hastily. Anxiety > open air.* ANXIETY IN HOUSE. ANXIETY WHILE WALKING IN OPEN AIR. Religious aversion to opposite sex. CONFUSION IN WARM ROOM; > WALKING IN OPEN AIR. *Delusions; that he has neglected his duty; of being in two places at the same time.* FEAR OF PEOPLE; *in children. Indisposition to play in children. Reproaches others. Sadness before menses.* Talks of one subject. WEEPING; ALOUD; > symptoms; before menses; before micturation.

Best adapted to persons intellectually keen, but of weak, muscular power. Causation: Fear. Fright. Chagrin. Anger. Vexation. Anxiety. Masturbation.

We need quite some imagination to spot similarities between the approach presented and the 'old picture'. With many of our remedies this is the case, since a lot of them haven't got 'evolved pictures'.

Lycopodium has got one:

Philip Bailey gives his description the headings: 'impotence' as a general keynote; 'the people pleaser', 'bravado', 'detachment', 'the opportunist', 'the intellectual', 'the hippy (wanting pleasure in life)', 'sentimentality and soft heartedness', 'depression and despair', 'senility and dementia'.

George Vithoulkas accentuates (social and moral) cowardice, public performance, the intellectual, feelings of inferiority, the need to receive admiration, bluff and love of power.

Catherine Coulter gives the headings 'the divergent type', 'self esteem', 'viability', 'detachment', 'self-deception'.

Frans Vermeulen summarises part of the evolved picture thus (Synoptic I):

EXTREME LACK OF SELF-CONFIDENCE. Aversion to undertaking NEW THINGS. Compensatory HAUGHTINESS and DICTATORIAL, presumptuous behaviour. 'Nice outside, tyrant at home' (abusive, intolerant of contradiction, etc.)

Feeling of HELPLESSNESS. Cautious, irresolute (about trifles).

Pompous, stiff and pretentious. INFLATED EGO.

Irritability MORNING on WAKING: anger (3), cross (3), discontented (2), impatience (2/1), loathing at life (2).

Fears, shuns RESPONSIBILITIES.

In our keynotes: an inflated seducer.

## TESTING THE GRID

### THUJA - ANOTHER TEST OF THE GRID

Fifth kingdom, sixth substage in Arthur Young's scheme.

superstage 5:		stage 6.	
growth	self-aggrandisement	striving for	exploitation
expansion	aloof	accomplishment	dictatorial
creative	inflation	satisfaction	as if threatened
socially	vanity	metamorphosis	abusive
involved	performance	exploring	judgemental
craves	facade	evaluation	secretive
expression	overdoing	sacrifice	suspicious
enchantment	glory of power	ambition	manipulative
wisdom	influencing	trust	competitive
communication	convincing		jealousy
capitulation	moral	feeling, wants to belong	
perspective	cowardice	time-oriented	
	defendant		
	needs company		
thinking, needs to relate			

Combined:

Creative exploitation.

Enchanted by abuse and manipulation.

Exploring power, self-aggrandisement.

Striving for influence.

Aloof and secretive.

Etc.

When functioning enchanted, aloof or inflated, the secrecy can only be felt to exist. When functioning exploitive, the aloofness will stay in the background.

Inferior main stages 4 and 6 for the kingdom (5).

Inferior substages 3 and 7 for the substage (6).

Although zodiacal descriptions may be lacking in accuracy, sometimes they are quite accurate; you only need to keep the mental adroitness and aloofness in mind. With Sulphur I would not be satisfied with the description, but here it seems a well enough match.

As you will recall the sixth general stage has been linked to the water signs, to which Scorpio belongs. I have chosen to quote from Debbie Kempton Smith as an example, because the descriptions she gives are among the funniest I have come across in the last 20 years, even though her book is a popular one on this serious subject. You may also have a look at Cancer and Pisces in Volume II.

Debbie Kempton Smith (pp. 34-35): Scorpio: 'These still waters run deep. People do not understand Scorpions. Scorpions like it that way. No one has more secrets than they, though they are detectives at

## TESTING THE GRID

heart - they'll have your motives worked out before you've realised what's happened. Their secrets are simple: they love and hate with an intensity that lasts forever. They're afraid that if you know what they want, you'll take it away from them. They send out false signals to see how much you care about them before they reveal themselves. 'I dare you to figure me out' is the game they play. They cover this one up with a controlled, 'I do not give a damn' demeanour. They'll reveal themselves, slowly, to you as you earn their trust. Their eyes bore into your heart as they check you out and make their steely assessment. What they greatly fear is being hurt in the one-to-one relationship, but they fear losing the relationship with their own self-respect more. If it's a choice between you and that self-respect, you go bye-bye. Scorpio knows that we all go alone in the pinebox. If you have not got your values, there's nothing else you can take with you. No one is so loyal a friend, so dangerous an enemy as Scorpio, for they do forgive, but they never forget. Scorpio does not give a damn what philosophy is fashionable. Somebody attacks your child or sister and you go out and get them... it's a matter of honour. Scorpio doesn't act right away. Scorpio may wait forever. The higher types may never seek revenge, but Scorpions remember. They make sure your cruel act is recorded Up There, with blood and passion. They leave it to God to straighten things out, and it doesn't take long. Their enemies trip themselves up. Some get revenge and enjoy the muck. They revel in the vulgar and sneaky. They shoplift and want to mess around with your wife. No one rationalises actions better than this type; their eyes are so mud-covered they don't see the Big Picture. They enjoy pulling you down to their level. Don't beg for mercy - your suffering gives them a feeling of power. Some want to protect their loved ones. They won't pounce unless it's necessary. They are proud and independent, and they won't be told what to do. Some want power to control their own desires. Some practice the principle of harmlessness; means never justifying the ends.'

From Frans Vermeulen, the 'old picture':

**'Thuja:** *Fixed ideas*, as if a strange person were at his side; as if soul and body were separated; as if something alive in abdomen; as if body were fragile, made of glass; as of being in the hands of a stronger power. Emotional sensitiveness; music = weeping and trembling. Hurry, & ill humour; talks hastily; swallows words. Aversion to life. Overexcited, angry or anxious about trifles. Nervous; begins to twitch at approach of strangers. Cannot concentrate. Insane women who will not be touched or approached. Fear on seeing green stripes. Speech slow, hunts for words. Irritable, jealous, quarrelsome, towards husband or mother, controls herself among strangers and doctors. Cretinism. Mental depression after childbirth. Walks in circles in room. Makes mistakes in writing and talking; uses

### TESTING THE GRID

wrong words, or omits words and syllables. Stitches in various parts, changing to burning. Imagines himself double or treble and scattered about. Fear of wind. Delusion divided into two parts and could not tell of which part he had possession on waking. Indifference to opposite sex. *Anger from contradiction. Anxiety about salvation. Aversion company; avoids the sight of people. Confusion in the morning.* Loses his way in wellknown streets. *Confusion while talking; vanishing of thoughts while speaking. Conscientious about trifles. Delusion of emaciation. Fanaticism. Fear of strangers. Hurry; in mental work; in movements; in occupation; while walking. Industrious during heat.* Sudden impulse to kill herself. *Reproaches himself.* Time passes too quickly.  
Dreams of death; of falling from a height.  
Persons with lax muscles and light hair.  
Causation: sexual excess (among others).'

George Vithoulkas accentuates 'ugliness, deceit, sneakiness, testing you out, reservedness, no deep communication, manipulative deviousness, possibly with a nice appearance'.

Catherine Coulter highlights 'emotional inflexibility', 'indecisiveness', 'conscientiousness', 'unease around people', the 'psychic dimension', 'confusion and delusions', and even Pluto (ruler of Scorpio).

Philip Bailey has the headings 'dark secrets', 'fear and paranoia', 'on the verge of madness', 'anger and sexuality' and as a general heading there is 'sexual guilt'.

Frans Vermeulen summarises the evolved picture thus (Synoptic I):

'FIXED IDEAS. Fanaticism (religious; delusion he is under superhuman control). 'Obsessive anxiety about minor or imaginary default of body.' Sensation as if BODY were FRAIL.

CLOSED, yet well mannered and polite.

'Present a manufactured image to the world which is calculated and formed from childhood. During childhood they had the experience (or delusion) of being neglected or abused. The message the child gets is that they can never be good enough' (Gray).

Low self esteem. 'They feel UNLOVABLE. They think that if someone knew who they really were they could not possibly love them. Because they feel they can never be loved they make an extra effort to be liked. They look around to see what is most popular, how they walk, dress, what they do, etc., to see what is successful. Then they go about IMITATING this systematically and scientifically, copying what they think works in the world and by adulthood they have the PERFECT IMAGE' (Gray). Feeling of UGLINESS inside. SELF-CONTEMPT (perfectly hidden).

Outer appearance and self-presentation become extremely important, leading to trickery, manipulation, deceit. 'The great

## TESTING THE GRID

masquerader.' Holds information back.

'They are individualistic, but are not likely to make a mark in the world, and they do not like to have their privacy imposed upon' (Borland).

Case history that comes out confused. 'The patient cannot explain. It takes two hours to get it straight; think about Thuja if you realise this' (Morrison).'

## SEPIA - ONE MORE TEST OF THE GRID

Sixth kingdom, fourth substage.

stage 6.

striving for	exploitation
accomplishment	dictatorial
satisfaction	as if threatened
metamorphosis	abusive
exploring	judgemental
evaluation	secretive
sacrifice	suspicious
ambition	manipulative
trust	competitive
	jealousy
feeling, needs to belong	
time-oriented	

stage 4.

perseverance	stubborn
practical	prestigious
discipline	critical
analytical	faultfinding
dutiful	lost in details
order	formal
respect	routine
service	dogmatic
responsibility	perfectionism
self limitation	guilt, paranoia
realistic	ambitious
war	materialistic
construction	conservative
sensation, wants or needs control	
in the here and now	

Combined:

Limited in the possibilities of satisfaction - the Sepia housewife.

Ambitious in exploitation - the Sepia career-woman.

Disciplined metamorphosis - the 'spiritualised' Sepia, denying life; inert.

Etc.

Here too, further subdivisions are lacking and something may be missing...

I will not try to find out what sub-substages and even sub-sub-substages there are in this group for now.

Frans Vermeulen, the 'old picture':

*'Sepia: Indifferent to those loved best. Averse to occupation, to family. Irritable; easily offended. Dreads to be alone. Very sad. Weeps when telling of her symptoms. Miserly. Anxious toward evening; indolent. Angry, sensitive, irritable, easily offended and miserable. Wants to commit suicide. So nervous that she wants to hold on to something or to scream. Says and does strange things; nobody knows what she will do next. Anxious fear over trifles. Aversion to company, yet dreads being alone; dreads to be alone*

#### TESTING THE GRID

except during headache. Stifled affections. Poor memory. Makes mistakes while writing or reading. Irritability # *indifference* or sulkiness. Sad over her health and domestic affairs. Constantly worries, frets and cries over real and imaginary troubles. Sexually minded. *Stupid*; wants to go away. Takes pleasure in teasing others. Feels unfortunate without cause. Sits quietly and answers either with yes or no. Women hate men and men hate women. Breaks down in spells of weeping. Indisposed to mental labour, which < the headache. Excessively nervous; sensitive to the least noise. Great sadness during pregnancy or lactation. Sense of helplessness and great susceptibility to excitement, and still more to terror. Stilled affections, & aversion to the opposite sex. Never seems happy unless annoying someone. Anxiety after coition. *Anxiety from exerting of eyes. Anxiety when looking steadily. Cheerful when it thunders and with lightning.* Desires solitude, lies with closed eyes. *Confusion of mind when spoken to; > weeping. Dullness after coition. Impatience while sitting.* Feels as if she could injure herself. Mania before menses. Internal restlessness on waking in the morning. Sadness in sultry weather; > thunderstorm. Undertakes things opposed to his intentions. *Anger in the morning.* ANGER FROM CONTRADICTION. Anger about former vexations; about past events. *Anxiety during flushes of heat.* AVERSION TO HUSBAND; TO MEMBERS OF THE FAMILY. Censorious. INTOLERANT OF CONTRADICTION. Delusions; that she is alone in a graveyard; someone calls on waking; sees mutilated bodies. *Dwells on past disagreeable occurrences. Fear of poverty. Fear of thunderstorm. Industrious. Irresolution. Irritability from exertion.* OCCUPATION >. *Sadness while walking in open air.* SENSITIVE TO MUSIC; TO NOISE. *Presence of strangers <. Theorising.* WEeping < CONSOLATION. Frightful dreams.

Young persons of both sexes, of nervous and delicate constitution, who are disposed to sexual excitement or worn out by sexual excess. Relaxed, plethoric women. Weak, pot-bellied mothers with yellow complexion. Pregnant women. Females dragged down by overwork, loss of vital fluids, excess of sexual indulgence, who are subject to prolapse, uterine troubles.

Causes: Anger and vexation; overlifting; laundry work.'

George Vithoulkas mentions 'a female Nux vomica', harsh, competitive, hard driving, a cutting penetrating mind; the 'washer woman', excitable children seeking anything that get them going; inertia.

Catherine Coulter, the headings: 'The Overworked Housewife', 'The Career Woman', 'The Complainer'.

Philip Bailey has 'the independent woman', 'the witch', 'the dancer', 'the courtesan' (yes!), 'the shrew', 'the drudge - apathy and acopia'.

Frans Vermeulen summarises the evolved picture thus (Synoptic I):

## TESTING THE GRID

‘Stasis on all levels.

MENTAL STASIS (confusion, absent minded, dullness, thinking difficult).

Desire to be ALONE. INDIFFERENCE to loved ones. Negative attitude. Inability to give love and affection. No attachment, no commitment.

INCOMMUNICATIVE; defensive. Weeping when telling symptoms; or just uncontrollable weeping without giving any information (overwhelmed by sadness, no ability to think clearly).

< CONSOLATION, > OCCUPATION; when busy.

EMOTIONAL STASIS (indifference).

Fault-finding, fretful, sarcastic, spiteful, striking, < before menses.’

## TEMPORARILY ‘CONFIRMED’?

It seems that Arthur Young made the grid very well in his own arrangement while bypassing other contemporary arrangements. While we tested three remedies only, some electromagnetic ‘light’ remedies, the rows of the periodic table, the workout of the columns; the metals, the salts, Polystyrenum, some proteins, DNA and viruses; bacteria, Lycopodium, Thuja; Sepia, a single worm, the arthropods, spiders, snakes, and some other vertebrates, the nosodes fit in well enough to me. (Not to mention the dreamproving again.)

Given, that Arthur Young did never go into homoeopathic theory and materia medica it is remarkable. Even if he would have known more about homoeopathy I doubt if he could have known enough specifics about our materia medica to have spotted the similarities with his own system.

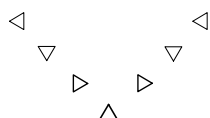
The biggest surprise is that with the huge amount of possible remedies, the few we know a little about seem to fit in. This is a wonder, because the above represents the general issues of the whole groups of which the tested remedies are only single members. It is especially surprising when we consider the angiosperms: here it is not immediately obvious that they share a long-term lodum theme. The ‘functional compounds’ have been commented upon. At this moment I will not try to find out what sub-substages and even sub-sub-substages there are in these groups.

As noted earlier, we cannot draw any conclusions yet, except one: the accuracy of the grid is not refuted.

‘Seven’ can be used as a help in memorising pictures here as well.

In practice, the kingdomgrid may be used in exactly the same way as the periodic table with some reservations, and in my own practice I am doing that.

The way I am using it is in starting out with the imaginary periodic table chessboard. When I am not able to settle on any particular chemical element, my focus shifts to the kingdom grid. Sometimes my attention moves there immediately.



## 14. IN PRACTICE II

In a tentative way the kingdom grid may be used in the same way as the periodic table.

### CASE 11.

Woman, born 1941, first consultation 1994; does volunteer work in a home for the elderly; was originally a social worker - had to stop work because of left-sided migraine.

Main complaints: lower backpains, pains sacroiliac joints; emotional tension; panics - especially on waking in the morning; enormous fear of a painful and inhumane death.

Medical history: 1991 breast cancer on the right side - amputation + clearance of the axillary lymphnodes + chemotherapy + X-ray treatment (15 times); she had mastopathy long before the cancer developed.

1993 Diabetes as a reaction on the treatment for her breast cancer - no insulin needed after she lost 20 kg. of weight.

1980: uterus extirpation because of menorrhagia; cycle was 28/14; enormous loss of blood with dark-red, almost black clots (-she hardly dared to rise from a chair out of fear sitting in a pool of blood -); abdominal pain, backpain < start of the flow; > burning hot applications; used iron-tablets for years.

Her migraine occurred most of the time when she worried about obligations. She does not suffer many attacks anymore since she decided to live on her own, and not with her friend. Before an attack she had visual disturbances. The pain started occipital extending to above her left eye; > cold applications, the dark. No nausea.

Constipation since the carcinoma.

Medication: Librium, Dormacort, Brufen, Paracetamol.

In the past she used Sepia D6 - which made her a little bit more relaxed.

Mentals: high-strung; sharp in her reactions; paralysed when in a panic.

Cancer is a big theme in her life. Once saw a TV-program on chemotherapy and thought: 'not for me ever'. When she was 12 her favourite uncle died of cancer, although she was told that he would be cured. Enormous panic followed. After that she always associated cancer with death.

She used to be a 'wild child' in a 'civilised environment'; she was raised by a nurse - with her mother just being there like an onlooker. When she was eight her mother called her once 'a gypsy-child'. After that she never turned to her mother anymore. She got the message - also at boarding school - 'You have to behave different from what you are.'

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She adapted herself; took the same opinions that others had and became 'even'. Decisions she left to her friend.

Since her cancer her emotions broke loose: much grief, hopelessness and despair. If she dared, she would want to be affectionate. She enjoys being alone, but also wants to share.

Conscientious. Has to work and be useful. Extreme fear of spiders and thunderstorm, also of riding on the highway. Extreme sense of justice.

'I now have to accept insecurity, I cannot blame God anymore...'

She has attended many courses in order to learn to accept her cancer. Also autogenic training.

For a long time sexuality has been a taboo. When she was eleven another family came to live with them; when she was about 15 she got a sexual relationship with the father of that family. The relationship lasted till she was 25. Then she got the feeling, that it was not quite okay.

Later she got an intimate relation with a priest - her friend. This gave her an enormous internal conflict and feelings of guilt. Theme: religion and sexuality. In 1984 she decided not to have physical contact anymore with her friend.

Very sensitive about the use of words, both her own and of others.

Often she wonders: 'What am I doing wrong...'

Sleep: tense, even with sleeping pills; if she sleeps long she gets a fierce headache.

Generals: never wears anything around her throat; > winter, snow, morning;

< summer, spring, sunshine, rain.

Desires: cold chicken salads, salads, fish (salmon, herring), yoghurt, salt, chocolate (gives her a headache), melon, coffee. Aversion: fats, purslane.

< mussels

She flushes when feeling tense.

## ANALYSIS

Within a minute it is there: intensity of feeling! 'Enormous fear of a painful and inhumane death'. Sparkling eyes, high-strung. Imbalanced. While she describes herself as having been 'even' in the past, I imagine that her mere presence will have been felt, 'even' and all.

Almost immediately I can disregard the whole periodic table and change it into another imaginary chessboard. This is not something from a second row or second, fourth or twelfth column. While there is vulnerability, she is a fighter and she will fight to the very end. This is not something from the eighth or sixteenth column. There is clear religious despair, and the only possibility could have been Astatinum and Plutonium at the crossings between extraverted feeling, water and extraverted intuition, fire, but then, there is no 'high office' in this case.

Everything about this woman is personal. We may contrast it with the Mercury case: that woman loved to consider general long-term

## IN PRACTICE II

perspectives. That one loved to discuss 'Christianity versus Islam', 'parallel worlds' etc. There was an airy aspect to that case, lining up with the whole periodic table (but also with Cannabis). It had some 'play' in it. Not so here: even her relationship with 'God' is a personal one. This gives us an immediate clue to the other imbalanced element: fire. Moral dilemmas concerning sex and religion. 'Integration versus despair' (Erikson). While she 'had to work', her 'conscientiousness' derived from 'conscience'. It was not a 'formal conscientiousness'. It had a 'pushy' feeling tone.

Using the kingdomgrid in the same way as we used the periodic table we can focus immediately on a sixth row, seventh column. The sixth row is the animal row connected to water, extraverted feeling, the seventh substage concerns the vertebrates, fire, extraverted intuition.

1. light	cosmic rays	gamma rays	x-rays	uv ir	micro	tv, radio	low-frequency	
2. nuclear								anti matter
3. atomic	row 1	row 2	row 3	row 4	row 5	row 6	row 7	noble gases
4. molec.	metals	salts	methane series	functional compounds	polymers	proteins	dna/virus	minerals
5. plant	bacteria	algae	bryo-phytes	psilo-phytales	calamites	gymno-sperms	angio-sperms	fungi
6. animal	protozoa	sponges	coel-enterates	molluscs	annelids	arthro-pods	<u>chor-data</u>	tuni cates
7. human	lonely hunter	tribal	self-conscious	objective	creative	christ/buddha	?	
	fire	water	air	earth	air	water	fire	quint.
substage	1	2	3	4	5	6	7	8/0

Of the remedies we know something about, the snakes fit in best, also considering the generals, peculiars and particulars. Which one of them? Having heard Massimo Mangialavori talk about them, I chose Cenchris: 'extreme fear of death'.

Cenchris contortrix (200, single dose).

## REACTION

Two days after the remedy she had a fierce headache for a day. After that an amelioration followed on all levels. She reduced her Librium intake to half of what she was used to. Hugging with her friend was allowed again without repercussions in the form of migraine. Her back held surprisingly well.

Three months later she came back because headaches had returned for two weeks and she had increased her Librium intake again. There was no clear cause for the relapse. It was not a complete one, however. She still

had a clear feeling of choosing for herself instead of adapting to the wishes of others.

We repeated the remedy and it worked again without aggravation.

However...

After having moved from Amsterdam to 's-Hertogenbosch, I decided to focus on practice there without splitting myself up in several places.

She felt betrayed, forsaken and she decided to stop treatment...

We clearly were not ready yet.

## CASE 12.

Woman, born 1960; charwoman; first consultation may 1998.

Main complaint: burning hot pains in both legs since removal of varicose veins in November 1997. Her legs feel heavy and tired. They feel as if they are in a scrape. < in the evening. Neither keeping them high, nor bathing with alternately hot and cold water, ameliorate.

At the same time she suffers from posttraumatic dystrophy in her arms and breasts for eight years. It started after a fall from a bicycle. Her left hand got sore and purulent because of gravel, that had pierced her skin. She even had to be hospitalised.

Her breasts feel as if they are tremendously big, and in both her axillae she suffers pain as if they are pierced by knitting needles. The pain is there all the time, day and night. She is on heavy pain killers, and she has had nerve blockage in her cervical region. Her left arm she can hardly use. Her left hand can turn icy cold and blue.

The last two weeks of her cycle she has a headache. Continuous; throbbing; above her eyes. Her left eye feels as if it is going up and down. She is on the pill. During her menses she vomits. Vomiting ameliorates.

Her youth has been 'nothing'. Better not talk about it. It is a clear-cut Cinderella story, without the prince. Her mom left the family when she was ten. She was terribly afraid of her stepmother, who (figuratively) stamped her through the ground. She was the second of three daughters, and she got two stepbrothers. Her sisters were lickspittles, and she became the scapegoat. Step-mom constantly was screaming and threatening and hitting. Of her real mom she remembers the threats - also suicidal - with knives and gas. Her dad was a boring man. A few years ago she has thrown her own family out: they meddled too much in her affairs with 'well meant' advises. The only positive outcome is that she loves cleaning, which comes in quite handy for a charwoman. She also likes music: hardrock.

She is married for 14 years with a kind man. Often she hears from him: 'You will know better, than I'. Her twelve-year-old son she describes as 'the Monster of Loch Ness' - very restless. (A bit like ADHD.) When he was born, she was weeping and depressed for a year. Her husband is very discriminating regarding skin colour, except when he is drunk. Whatever colour, a woman can expect his hands on her buttocks. She herself makes

## IN PRACTICE II

a lot of sexually tinged jokes: 'We will make acquaintance in the wardrobe.'  
- to new male colleagues.

She is afraid of electricity and gas and thunderstorm (3). She even comes out of her bed, when it thunders. Mice she kills, if necessary barehanded. She hates cockroaches, because they are so fast. To deter them she keeps the lights on, when on holiday in Spain. She fears the dentist.

She loves company, but she also likes to be completely on her own.

Very tough woman; she works for twelve hours a day, despite the enormous pain. She accomplishes even more than her colleagues, while using one arm only.

She sleeps well on her right side. Funny dreams, like winning the lottery and performing mischief. She often wakes up, because of her own laughing.

Very very chilly. She has three times the covering in bed, compared to most people. 48 degrees Celsius (in Spain) feels good to her. No perspiration.

Desires: Chinese and Indian food; peppers; sauerkraut; chocolate; ice-cream (3); fish; herring. When she eats in a restaurant, she always orders for two persons (and stays skinny). No aversions.

Diarrhoea with any change of weather. When stung by insects, she develops eruptions of about 10 cm. in section, with fever.

## ANALYSIS AND ONE PIECE OF ADDED INFORMATION

As in the previous case I suspected imbalanced water, imbalanced feeling. Imaginary scanning the periodic table I could not settle on a chemical element, or remedy... The moment she mentioned the cockroaches the Euro fell. She needs something linked to the arthropods!

1. light	cosmic rays	gamma rays	x-rays	uv ir	micro	tv, radio	low-frequency	
2. nuclear								anti matter
3. atomic	row 1	row 2	row 3	row 4	row 5	row 6	row 7	noble gases
4. molec.	metals	salts	methane series	functional compounds	polymers	proteins	dna/virus	minerals
5. plant	bacteria	algae	bryo-phytes	psilo-phytales	calamites	gymno-sperms	angio-sperms	fungi
6. animal	protozoa	sponges	coel-enterates	molluscs	annelids	<u>arthropods</u>	chor-data	tunicates
7. human	lonely hunter	tribal	self-conscious	objective	creative	christ/buddha	?	
substage	fire 1	water 2	air 3	earth 4	air 5	water 6	fire 7	quint. 8/0

## IN PRACTICE II

So my next question was: 'What about money? Ever worried about that?'

Her answer: 'I don't worry about that at all. I always keep some money apart, my husband knows nothing about. Just in case... I used to be an encyclopaedia about advertisements: I knew in what shops I could buy articles the cheapest. If ever I did not bring home enough of the money left, after doing the shopping for my family, my stepmother would hit me!'

Psorinum!

The extreme chilliness fits in. Emaciation despite ravenous appetite fits in. (Her thyroid had been checked.) Fear of thunderstorm. Diarrhoea from changes of weather. Etc.

At first I gave her Hypericum (M, single dose) with the idea that it might be indicated because of the nerve injury.

### REACTION

For four days she could not sleep, nor walk from the pain. Ordinarily she falls asleep immediately. She had dreamt a lot of working, working, working. Her legs felt heavy as lead. During her menses she had no headache. She lost some appetite, but some weight as well. She felt weary and tired. No other changes. Pains had returned to the same level they were before, but she had reduced her intake of painkillers to half of what she was used to.

We moved to Psorinum (200, single dose).

### REACTION 2

Pains were reduced to about 50 %. All of them. No pain killers anymore. Burning pains in her legs were there mostly at night.

A few days after the remedy she stayed home from work for a week. (Ordinarily she would force herself to go.) She has been screaming from pain those days. Very irritable. Even though she made an 'assertive' impression during the interviews, now she tells me that she has been compromising a lot with her husband. Not anymore! He has to change and help her some in their household affairs. Her whole skin had been covered with an eruption for four days. (About a year ago she had a similar eruption.) Her menstruation was two days early, but she did not have the headaches as much as she used to. Thunderstorms she had coped with without fear. Her energy was much better. Sleep was fine again. No special dreams.

No other changes, except that she was continuing to lose weight: 5 kilograms by now. In the months to follow some diarrhoea came back and her weight remained low. She also developed some vertigo and anaemia. A second dose of Psorinum did not do a thing.

Only after a gastric ulcer was diagnosed and she was treated with antibiotics, she gained weight again. She could continue without painkillers.

## *IN PRACTICE II*

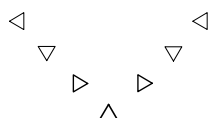
A third dose of Psorinum (M) another month later helped again. Diarrhoea vanished and pains were further reduced. No painkillers. No divorce, but she remained much clearer about what she wants in life. She even stopped working for 12 hours a day and changed it into 8.

Only after getting some comments by students that the above does not line up with the picture they had learned about Psorinum, only when I was preparing this case for this book I looked up Allen.

Picking some symptoms I never heard any homoeopath speak about: 'excitable before falling asleep; very sentimental; cheerful, lively, enjoys everything; suddenly very lively...; he pictures the future in the brightest colours; in good humour; he works with pleasure; in great humour and full of fun;... and then excessively frolicsome;... full of phantasms...'

The 'positive symptoms' in our provings seem to be as interesting as the 'imbalanced' ones... even though Hahnemann might have considered them 'cured' ones... derived from 'curative action' of a remedy. They may also be compensating symptoms for a central imbalance.

Where we have been focusing on similarities in patterns, reducing them, merging them, now I would like to consider some differences and distinctions. That will be the subject of the next chapter.



## 15. HIERARCHICAL DIFFERENCES AND POSSIBLE CLUES

We are using corresponding keynotes and descriptions on several hierarchical levels. You will have noticed that the ones for general stages 4 to 7 are very similar with Rajan Sankaran's ideas about general differences between patients needing remedies from the molecular, the plant, the animal kingdom and the nosodes. (See 'The Substance of Homoeopathy'<sup>34</sup>.) Many tried it, but it was too simple. I doubt if he meant it to be that simple, but anyway, that was the way it came across. In general Rajan Sankaran was right, I think. The main problem was that we applied his ideas on the wrong hierarchical levels. He presented his ideas with words referring to the wrong hierarchical levels as well.

The general idea of his work can also be read as follows. (Kingdom numbers added in the notations.)

The remedies from the molecular kingdom (4) are all like Silicium (3,3,4).  
 The remedies from the plant kingdom (5) are all like Phosphorus (3,3,5).  
 The remedies from the animal kingdom (6) are all like Sulphur (3,3,6).  
 The nosodes derived from humans (7) are all like Chlorum (3,3,7).

It will be clear that this is my interpretation. From a bird's-eye view it is this simple.

We may state the same as follows.

The remedies from the molecular kingdom (4) are all like the fourth row in the periodic table. (3,4,...)  
 The remedies from the plant kingdom (5) are all like the fifth row (3,5,...).  
 The remedies from the animal kingdom (6) are all like the sixth row (3,6,...).  
 The nosodes derived from humans (7) are all like the seventh row (3,7,...).

Further similarities:

The remedies from the molecular kingdom (4) - the fourteenth (3,...,4) column.  
 The remedies from the plant kingdom (5) - the fifteenth column (3,...,5).  
 The remedies from the animal kingdom (6) - the sixteenth column (3,...,6).  
 The nosodes derived from humans (7) - the seventeenth column (3,...,7).

Also:

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<sup>34</sup> There is hardly any need to present Rajan Sankaran's ideas separately, because of the tremendous similarities with the descriptions of the stages mentioned, apart from the mistaken application. Similar ideas can be found in Anthroposophy as well, by the way.

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The remedies from the molecular kingdom (4) - the sixth column. (3,...,4)  
The remedies from the plant kingdom (5) - the seventh column. (3,...,4)  
The remedies from the animal kingdom (6) - the eighth column (3,...,6).  
The nosodes derived from humans (7) - the ninth column (3,...,7).

It may seem to complicate matters when we state:

The sixth column (3,...,4) is like the molecular kingdom (4).  
The seventh column (3,...,5) is like the plant kingdom (5).  
The eighth column (3,...,6) is like the animal kingdom (6).  
The ninth column (3,...,7) is like the nosodes derived from humans (7).

In fact it is just the inverse wording.

Moving on to the other kingdoms we may state:

Protozoa (6,1,...) are similar to Hydrogenium (3,1,1) and Helium (3,1,8/0), but also to Cesium (3,6,1), Lanthanum (3,6/4,1) and Aurum (3,6,1).  
Sponges (6,2,...) are similar to the second row, but also the second, fourth (3,...,2) and twelfth columns (3,...,2) within the periodic table. There is even a link with columns 8 (3,...,6) and 16 (3,...,6) and row 6.  
Coelenterates(6,3,...) are all confused.  
Etc.

In connection with hierarchical differences we may wonder if they are all alike... And then, what is the difference? Does it matter what remedies we give?

We all know it does...

The clue is in Jan Scholten's distinction between rows and columns within the periodic table. 'Themes versus a rise and fall in development of the issues concerned'. I have already mentioned it: themes versus behaviour. With the kingdoms we may add 'life tasks': 'life tasks' versus themes versus behaviour. We might also say 'life tasks' versus 'personal projects' versus 'current concerns' (Cantor and Kihlstrom; Klinger; see Carver & Scheier, p. 501).

The different hierarchical levels imply different levels of abstraction and different time scales. It seems that a life task level (the kingdom level) is the hardest to detect in practice.

'There is evidence that most of the time people prefer a 'middle' level of abstraction.' (C. & S., p. 474.) (Abstraction - mental - air.)

'Long projects are often meaningful, but tend not to be manageable.' (C. & S., p. 501.) They may be disregarded. (Meaning - value - water.)

'Many of the goals that underlie human behaviour are neutral or non-evaluative. That is, although they represent desired conditions or desired actions, there's nothing in the goal that implies a standard of excellence or achievement.' (C. & S., p. 501.)

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Often it is easier to decide on a row in the periodic table in a given case, than on a column. Often it is easier to decide on a row within the periodic table, than to point at reasons why one looks at the periodic table at all. Why not look at plant remedies? Why not look at animal remedies? It tells something about the hierarchical level I am functioning on and the 'level of abstraction' on which I conceptualise the symptoms I have to take into account in a given case. (Most of the time I do not consider to conceptualise the articles a client pursues in the supermarket as valuable hints to an indicated remedy; neither do I conceptualise his overall goal in life most of the time...)

So, this is how I understand the differences between the hierarchical levels to be: overall goals and subgoals (fire) on different hierarchical levels and timescales.

(And we have got fire, water and air in between brackets in the above...) They all come together in the here and now (earth), tingeing behaviour. But it needs some unravelling, to arrive at clarity about the hierarchical differences, at kingdom issues, at 'essences', at 'patterns of essences'<sup>35</sup>.

Kingdom issues, referring to long-term goals, do not show clearly in immediate imbalances. The goals may be disregarded, or postponed. Because they are neutral in themselves, because they are not manageable, they may stay in the background. The neutrality of goals may make them as elusive as Jungian archetypes... Imbalances hardly stand out, because of the neutrality...

The characteristics of the highest hierarchical levels (the kingdoms) only seem to tinge the pictures we commonly perceive. They do not translate into 'flowery clothing suggest a need for a remedy from the angiosperms'<sup>36</sup>.

If you go back to the cases within the periodic table, you may sense some confusion and limitations regarding long-term 'purposes'. That is exactly what the periodic table seems to be about, as it works out in the real molecular world. With the atomic kingdom within our framework, the main issue is a third main stage one: 'self-determination'. Atoms in molecules give a fourth main stage one: 'responsibility', 'coping with physical reality'. We may *sense* some of the above in the cases. However, we hardly ever encounter people who tell us: 'I am busy working on becoming (or being) a responsibly functioning, self-determined individual in interrelation with

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<sup>35</sup> Personality psychologists encounter something similar in the similarities in descriptions of moods (short term) and traits (long term). They do have difficulties too, in finding out what are basic 'superordinate' traits - they have problems with hierarchies, problems with levels of abstraction. With regard to abstraction we may also consider the following: we do not encounter a 'plant kingdom'; we do encounter some plants and make the *abstraction* that something like a 'plant kingdom' exists. Similarly, psychologists make the *abstraction* that something like life-tasks exist. (We 'theorise' all the time...)

<sup>36</sup> We are touching the doctrine of signatures here. While signatures are often ridiculed and turned into caricatures within homoeopathy and without, Edward Whitmont makes it a point that it can be very valuable, when 'total phenomena' are compared with 'total phenomena', with their distinctive characteristics (Psyche & Substance, p. 37). And I agree.

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others as my greatest goal in life.' (They are developing an ego.) It seems so natural to their condition, that it hardly comes out as an explicit theme in their lives, but we can sometimes feel it as an undercurrent issue. Often I cannot, because of my own level of functioning.

With the plant kingdom I expect that the main issues of growth, enchantment (and self-surrender, and 'dedication to something greater than the individual') will be so natural to a person, that they will hardly stand out, and will probably not even be put into words that suggest learning about 'individuation' (surrender of a developed ego). (The third and fifth kingdom are at the same airy level in Arthur Young's work. As homoeopaths, in our 'individualising way', we may (?) tend to focus on individuality and self-determination...)

The highest hierarchical level may only be sensed as a general background issue...

What is the use of having some sense of hierarchical differences and kingdom issues if they are so hard to perceive?

We need to touch an imbalance on the highest hierarchical level possible (see Debats; see De Vries). We need to touch an imbalance on a level that is the most sensible whole, in a given case. We may suspect that kingdom level is on a higher hierarchical level, than 'row level', than 'column level'. That is why we need some sense of hierarchical differences! While kingdom themes may be the hardest to detect, they may be of central importance to our results in practice to find out about them, especially in chronic cases.

'Life task' imbalances, chronic imbalances, may need a remedy from a specific kingdom and no other kingdom.

Immediate, acute imbalances, may need remedies from any specific kingdom, whatever the long-term goals. 'Personal project' imbalances, subacute imbalances, may need remedies from any specific kingdom, whatever the long term goals.

How could we perceive kingdom issues?

A clue might be in our inability to perceive. It may tell us something about ourselves. That may become a clue!

Whenever I do not understand another person (which is most of the time), it tells me about my lack of imagination, my lack of experience of life etc. It may also tell me something about 'opposite' life directions, 'opposite' life tasks... or maybe I should call them 'mirrored' life tasks, 'auxiliary' life tasks, 'inferior' life tasks. (I.e. inferior to my superior one; my superior one may be inferior to the one of the other.) A little awareness of my own 'focus of convenience', my 'level of abstraction' may enable me to recognise kingdom differences.

A clue might be, that we pause too little. A clue to the kingdom needed

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might be in pausing, and envisioning what enduring potential qualities another person might have - is it in self-determination, in service, in dedication, in surrender, in sacrifice? I am referring to high-quality determination, high quality service, shining service, shining dedication, shining sacrifice. Willingly shouldered.

(Often, when I am taking a natural break in a consultation, hunches come through. The short break gives me clues to continue the interview, clues to remedies...

Note that this is an intuitive approach, an approach focused on essences, an approach that needs concepts not to get too distorted. Hunches can be wrong, visions can be destructive when applied to the wrong situations...

'Prescribing on essence' is tricky business...

However tricky, at the same time I could not do without it...)

Another clue is in our 'peculiars'. From a system-theoretical point of view, our 'peculiars' may represent 'novae', new properties, from the hierarchically highest imbalanced level. The level that needs a new balance most (see Debats).

While we are focusing on patterns in essences, in 'mental and emotional pictures', we come back to our basic 'peculiars' and 'generals'... (Although the question remains, when a symptom really represents something peculiar. I suspect that the proof of the remedy remains in the eating.)

The point is that a practical application of the kingdom issues requires a different 'focus of convenience', than I commonly operate on. The misunderstanding of Rajan Sankaran, including the misunderstanding by Rajan himself, makes me think that I am not the only one...

We can be more specific in spotting kingdom issues. We can be more distinctive. We can compare specific remedies within a kingdom to point at general differences between kingdoms. We can compare specific remedies *from* different kingdoms to point at general differences between kingdoms. Of course we can continue in comparing single remedies like Hydrogenium (1,1) and Anhalonium regarding some specific symptoms as we are used to do. To me a comparison between the two always has seemed strange: where Hydrogenium is at the beginning of the periodic table, Anhalonium certainly is not at the beginning of the angiosperms<sup>37</sup>. We can compare Nux vomica and Aurum (6,1)... This one seems better, but then, why? The difficulty in comparing kingdoms is that there is such a variety of remedies in each kingdom. We do not know what to compare with what. It seems to me that we may only be able to get some sense of kingdom issues when we are aware of patterns within the kingdoms. It is clear that my proposal on patterns in this book may offer the opportunity to make such comparisons. Corresponding areas in the different grids may be a clue. If they prove to be of value, we may use general differences in getting a

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<sup>37</sup> The comparison is *not* strange in terms of the Jungian functions. For both I would like to propose imbalanced intuition, but on different hierarchical levels.

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better understanding of why certain remedies are there in specific rubrics in our repertories.

Here are some examples.

A simple one is Lycopodium, fifth kingdom, fifth 'row'. No further subdivisions, but possibly fourth. (The picture is in 'Testing the Grid'.)

It will not be spectacular to any homoeopath to describe Lycopodium as having a picture somewhere between Phosphorus and Arsenicum. (Catherine Coulter almost starts with some comparing remarks between these three, in her chapter on Lycopodium.) Roughly similar, but with distinctive differences. All of them like company. They are mentally developed. (Over- developed?) They all can behave quite diplomatically.

The best comparison within the periodic table would be with Antimonium (Stibium) - fifth row, fifteenth column. (See 'Do It Yourself'; Example 2.)

We know Antimonium best from Antimonium crudum (= black sulphide of Antimonium).

The difficulty here is to determine what part of the picture was derived from Antimonium, what was derived from Sulphur within the periodic table; what was derived from the molecular kingdom, second substage. With a hierarchical system like the one in this book, it is not always that easy. It is not easy especially if we have to take inferiorities and auxiliaries into account. It is not easy, when inferiorities on one level touch superiorities on another...

How to compare Lycopodium with Antimonium? Whatever the difficulties in finding out where symptoms come from with Antimonium crudum, it seems clear that it is a more 'personal' picture. 'Persona'-like. Persona is third stage. For the whole periodic table we have a third stage theme. Antimonium its responsibility does not stand out in classic materia medica, but there sure is some 'heaviness'. Its 'earthy' theme stays in the background - like an overall theme; like a long term goal.

Even though Lycopodium can be domineering and haughty, ambitious, even misanthropic, it 'feels' more like a general concern with a position in society with its 'love of power'. They can be dictatorial at home, but they do have that pragmatic quality, that makes them adapt to whatever changing circumstances in society. Exactly this, but also its ambitiousness, its conscientiousness about trifles etc., make me think of a further 'earth' subdivision - coming out in behaviour. Coming out in 'short-term' behaviour.

Antimonium impresses more as being concerned with a specific personal position. Personal inflation and enchantment. Commonly, not many people would be inclined to compare Lycopodium with Antimonium, except for their pulmonary complaints. They are quite different. Their 'inflation' concerns different overall issues. I think that those differences represent the difference between the molecular kingdom (with the constraints of its atomic constituents) and the plant kingdom.

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Let us take the Psorinum case and go into Psorinum some more. (See Case 11.)

We could say that Psorinum was derived from the human kingdom. But we cannot make definite statements about any substages. The only thing we can say is that the picture is likely to present some general loneliness and destructiveness in an imbalanced situation.

We know that Psorinum is connected to scabies, even though our preparation is not made from the animal itself. It links with the sixth kingdom, sixth stage. No further substages have been developed yet. We may expect secretiveness, feeling threatened etc. (see 'Anthropomorphic Attributes' - sixth general stage) to a remarkable degree, since it is linked twice to the same number six - both the main stage and the substage. Its fear of poverty may even be arrived at by looking at Scorpio as the opposite of Taurus. 'Not having' versus 'having'. At the same time both the human and the animal kingdom are linked to extraversion. Seemingly she is very open and straightforward in her way of presenting her case.

If we focus on the human part - extraverted intuition, introverted feeling and extraverted sensation are the inferior functions. Unavoidably vulnerable and insecure in their loneliness; uncontrollable perception of limitations in reality.

If we focus on the animal part - extraverted feeling, introverted thinking and extraverted intuition are the inferior functions. Unavoidable lack of self-determination regarding accomplishment; uncontrollable intuitions of being destroyed. (See Inferiorities and Auxiliaries.)

If we look at the periodic table the clearest comparison would be with Polonium. (Sixth row; sixth sub-substage.) I do not have any experience with it, and I do not know of anyone else. It will probably hard to come by, as a remedy, because it is one of the rarest elements on earth.

We might compare it to the whole sixteenth column... Interestingly Sulphur (3,6) is there too. Of old Psorinum has been compared to Sulphur. But what of differences?

I would prefer to stay within the sixth row. Another sixth sub-substage remedy is Osmium (6/5,6). Jan Scholten describes Osmium as a 'crisis manager'. They need to push the limits. If you look at Scholten's case, the woman concerned had to manage crises between her parents as a child. It made such an impression, that she did not want any children of her own. As an adult, she turned the management of crises in companies into a profession.

Heavy responsibilities come out in the sixth row. Responsibilities within society. Are they linked to the sixth substage or to the molecular kingdom? It will be clear that I am inclined to regard the heaviness of the responsibilities, as derived from the molecular kingdom.

Is it there too in other sixth (sub)substage elements in the periodic table?

Oxygenium (2,6) may be called a crisis manager in dependence. Sulphur (3,6) a crisis manager in interrelationships. Ferrum (4/3,6) is testing its skills

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as a crisis manager in war. Selenium (4,6) a crisis manager facing defeat. Ruthenium (5/4,6) is testing its skills as a crisis manager in an ideological war. Tellurium (5,6) is facing defeat in an ideological crisis... In Arthur Young's scheme the sixth stage may force transformation...

They are not as 'heavy' as Polonium (6,6) is supposed to be, but they are quite serious. (Serious = fourth stage; we know about the atomic only because of the molecular - fourth kingdom.)

What about the Psorium woman?

Her only responsibility is cleaning... Quite fitting for the difference in kingdoms?

What's the use of her life?

She touched me more than many... In all her skinniness, to me she is a beauty!

She has been fighting, almost all her life, to save her soul... I cannot find any other words for her 'crisis management'. She had no other choice in order to survive.

All of them, all of us, carry burdens, different ones, for sure. There are similarities, there are differences...

We might, with the emphasis on 'might', find some other clues about kingdom issues in the pervasive presence of the 'kingdoms'. Before the turn at a fourth main stage, the kingdoms pervade the universe. Entropy seems to reign. Plants, animals, humans occupy a small localised area in the universe. May Jan Scholten's magicians from the periodic table, influencing 'everything' within a context of a kingdom that is pervading all, move to magicians influencing ever smaller areas in the other kingdoms? Plants conquer temporary time. Animals conquer localised space. Humans conquer themselves? Saving their individual spirits? Ever smaller areas? Ever shorter time? Towards 'immersed in being'?

Jungian patterns, with inferiorities, auxiliaries, may still give other clues... (I suspect that we just need them to make some sense of the angiosperms.)

We may say things like 'Aluminium (3,3) represents part of the unconscious of Sulphur (3,6) within the third row.'

We may say things like 'Chlorum (3,7) represents part of the unconscious of Sulphur (3,6) within the third row.'

We may say things like 'Strontium (5,2) is an opposite of Sulphur (3,6) within the periodic table.'

We may say things like 'Magnesium (3,2) needs Silicium (3,4) to become a bit like Sulphur (3,6).'

It gets an alchemical ring to it... Who knows? With an appropriate computer program run on our repertoires, on our materia medica... Who can tell what kind of surprises these kind of patterns bear within them?

Hierarchical differences seem to be there in several ways: in level of abstraction and timescale, but also between the stages themselves. A fifth (main) stage may seem more evolved, on a higher level than a third (main)

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stage... on one and the same hierarchical level.

To put the last hierarchical difference in other words: the Atomic Kingdom represents a more individualistic approach to life, walling off, and the Plant Kingdom represents a more socialised approach, open.

Stop! Wait a minute... Am I implying that a socialised approach is on a higher hierarchical level than an individualistic one? Problems arise (especially if you are an individualistic person). A socialised approach may only be some cover-up of dependence. It may be a cover-up of narcissism. An individualistic approach may only be a 'cover-up' of high morals and responsibility towards others... At the same time both may represent special qualities...

There is something else...

Have you noticed it?

We can hardly find a remedy that is a pure representative of only one superior function at several hierarchical levels at the same time! Possibly they are not there at all?

Aluminium comes near: third kingdom, third row, thirteenth column (= third sub-substage.) Behaviour of atoms only comes about in a molecular context... Fourth main stage. There will be something 'earthy' as well.

We have no sub-substages, nor sub-sub-substages in the fourth substage of the fourth main stage... No clear remedies that are purely earthy, that we know of...

Lycopodium comes near too. Fifth kingdom - fifth 'row', fifth substage - fifth 'column'... And again we have no further sub-substages.

The arthropods come near; sixth kingdom, sixth 'row', but no further subdivisions yet.

Humans are all lonely and destructive, but I cannot think of a clear seventh substage representative...

'Seven', 'four in process' and 'inferiorities and auxiliaries' on different hierarchical levels interweave a tremendous 'web that has no weaver'.

They can be approached from different angles: process-oriented with different timescales, but also 'static'.

Jan Scholten described themes in the rows, and we may say - versus behaviour in the columns.

Long lasting needs versus temporary needs

Life-tasks versus immediate tasks.

etc.

He described a 'development theory' superimposed on the periodic table. In any 'development' there will be a time element. The treatment of inferiorities and auxiliaries leads us to a point where we may suspect that all is inherently present, as we have been shifting from Natrium (3,1) to Chlorum (3,7) and things like that. In the same vein we might have

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described a similar 'development' as a shift from the first row to the seventh.

We prescribe remedies like Barium (6,2) salts and Mercury (6,2) and its salts to children in practice. There is no way to account for that in a development theory starting with Hydrogenium (1,1).

A way to account for this, would be to consider the possibility of reincarnation, or the pre-existence of the soul, a concept that was banned from Christianity by edict in AD 553. Children may be born leaders. There is another way to account for Barium and Mercury children: the state of the children may reflect the state of the parents...

From a process-oriented view introversion links with learning, extraversion with control. From a static point of view introversion and extraversion refer to an *a priori* orientation of awareness. No definite ages can be assigned. They are only metaphorical, useful to organise our data.

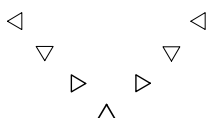
We could consider the *a priori* orientation as a 'starting point' of development. The 'mirroring' that we described may even suggest a development backwards!

We can also keep it static without development: all inherently present, now unfolding this aspect to move to something else the next moment. No way to predict what will happen next.

In practice, the last approach, with all inherently present seems to be best. It asks for an open mind to whatever comes up, whatever hierarchical differences, whatever development<sup>38</sup>.

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<sup>38</sup> There is no need to elaborate on 'subpersonalities' with independent development, with interdependance, with influence on one another, here. Their existence is self-evident in our use of 'combination' remedies like Plutonium nitricum, Aurum muriaticum natronatum etc. etc. In the end many 'development theories' turn chaotic and unclear. A fixed natural classification, like the periodic table, in combination with our empirical data, seems to be the only possibility and opportunity to get some clarity on patterns. Every other approach seems to get lost in a morass of data.



## 16. PERSONALITY PSYCHOLOGY

A combined static and dynamic approach to Jungian 'typology', the zodiac and psychology is used in the book, based on the work by Arthur Young. By putting Jungian functions in Young's logical dynamic following order, we can assign dynamic descriptions to the functions, that were not supposed to refer to them. With the seven-and-one general stages in mind, we can analyse many 'other descriptions'. Such an analysis may provide us a much deeper understanding of the 'essences' of our remedies. If the analysis is done right, the analysed material immediately tells us something about specific remedies. Such an analysis of several religious creation metaphors has already been performed by Arthur Young, but those we cannot use in practice.

There is also an obvious hidden agenda in this chapter, which has turned out the longest of Volume I. Linking homoeopathy to Jung, the zodiac and even using astrological insights concerning planetary occupation of zodiacal signs in Volume II, will not be a big help in making homoeopathy available to a larger public in the short run. To some of my colleagues, linking homoeopathy with the zodiac will be very disturbing.

Kouwer made the remark (p. 157, and probably sarcastically meant): 'If this system (astrology) had been elaborated in a better way, it could have been very useful in analysing and describing individual differences in character'.

It is one of my explicit assumptions, that the zodiac provides us with language that is very profound. It can be used to get an overview and it can accommodate a wide variety of concepts.

To make 'strange' Jung and the 'weird' zodiac a little more acceptable we will point out some similarities with some 'accepted' psychological perspectives. For fun the other way, we will even point out some similarities with some 'awful', 'esoteric' lines.

**Since mental and emotional symptoms often are decisive in the choice of a remedy in a given case, a study of contemporary psychology should be a big part of our courses.**

From psychology, including Jungian psychology, it is an easy step to astrology and the zodiac, as Jung and many other psychologists included astrology in their studies, even though it isn't part of the official curriculum (at least not in the Netherlands).

Many homoeopaths do have a medical background and certainly that background can be useful. However, as a background to homoeopathy it is completely off balance, especially with our emphasis on 'mental symptoms'.

When familiarity with personality psychology is lacking, the lack should be remedied. Familiarity with psychology can be a big help in understanding the 'mentals' of our clients.

The zodiac and Jungian functions can be used as a bridge between homoeopathy and 'accepted psychology'. That is the way I will use them and have used them, but always with homoeopathic practice and *materia medica* in mind.

As noted, one of the reasons for this book has been to find a way to cope with the 'Babylonian confusion of tongues' that is already there. There is no other way to integrate and gain from the diversity of all valuable concepts, than to use them.

After the patterns became clear to me, I started to scribble numbers and signs in the margins of interesting books, referring to the general stages and the classic elements. I analysed theories as if they were clients. Similar in fact to the analyses of the presented cases.

To give you an idea, I charted some terms from psychological theories and models on the periodic table. (See pp. 246 - 251. Jan Scholten's keynote essences and issues follow immediately after.) If the kingdom grid turns out to be valuable, the psychological terms and concepts may be similarly superimposed there as well.

To give readers who are not familiar with personality psychology the opportunity of a shortcut to remedy possible lacks in backgrounds, there is reference mainly to one book in this chapter: Carver and Scheier, (C. & S.), 'Perspectives on Personality'. There are many well written books, courses on the internet, but the book mentioned is simply the one I have chosen. The psychological insights have been charted in combination with my homoeopathic understanding of the chemical elements and the other 'periodic tables'. I do not pretend to be an expert in the field and admit beforehand that I haven't read all from or about the authors who will be mentioned and quite some quotes are just taken from the internet. However, by now I feel confident enough to make some homoeopathic sense out of them. Carver and Scheier present different perspectives quite well and at the same time they are pointing at similarities between theories.

With the following I have been struck by correspondences, that seem obvious.

Charting them, categorising them, certainly is not meant to devalue them. On the contrary! Linking them to stages, substages, specific elements, is to highlight them. It is to gain homoeopathic insights from them.

For now I will only see whether I can find clear correspondences with the approach presented here. So, many diverging concepts will be conceptually categorised according to the classic elements with quintessence added. This is not to say that those concepts are to be equated as synonymous, but that they seem to fit in similar categories. Each of them adding something to the category they are assigned to.

Many of the links here seem fragmentary and isomorphic to only a part of the 'periodic table metaphor'.

Not all of them are a contribution to homoeopathy. I will make a few brief remarks on the perspectives that seem not very useful to us, but are widely known. I will focus on the perspectives that give some language that may help in gaining insight.

## A SHORT NOTE TO PSYCHOLOGISTS

If any psychologist happens to see the subsequent lines, he should be aware of this: homoeopathy is unique. Its diagnosis immediately points to its therapy: the indicated remedy. Remedies are diagnoses. Wrong remedy; wrong diagnosis, no effect, no lasting effect, or an effect that only slowly moves to the desired result. Right remedy; right diagnosis, often profound effect, both physically, emotionally, mentally and we may even say spiritually. In 200 years we have accumulated a large amount of empirical data in very diverse cultures, in diverse languages, in diverse descriptive terms of the diagnoses, i.e. the remedies. Of course there has been bias. Of course a lot of homoeopathic literature is anecdotal. It is all  $N = 1$  research. However, a lot of  $N = 1$  research, combined with our unique 'diagnosis = therapy' makes for something. It is one of our tenets. It deserves to be taken very seriously. That is why I may seem to turn something around: I am not looking how we fit in with psychologists, I am looking how psychologists fit in with us, and if we can use some of them.

Psychologists need inventories, need statistical factor analysis (attempts to reduce and isolate traits by focusing on items that covary) etc. to see whether they have been biased, or whether a theory makes some sense.

We only need the 'proof of the pudding', the result of a remedy given in a particular case.

It is to be expected that specific detailed workouts of psychological theories will reveal some apparently irreconcilable details. That is not my concern here. My concern for now is to look for common ground. Common categories. The detailed workouts may be looked at later.

## THE BIG FIVE

'Personality typologists use factor analysis in an attempt to form a periodic table of personality' (W. Revelle, 1983) -

- and here *WE* go!

We made the Jungian introversion - extraversion polarity subordinate to the functions and we got 'only four-and-a-special-'whisker'-one'. We did not go along with an automatic thinking - feeling polarity, nor an automatic sensation - intuition polarity. Neither did we follow the approach taken in the Myers Briggs Type Indicator (MBTI) - the popular inventory applying Jungian typology - with its own addition of yet another polarity, the judging -

perceiving preference. In fact we used zodiacal understanding of Jungian functions and classical elements. We proposed a link with 'The Big Five' of trait-psychology, within a 'dispositional perspective', corresponding with 'states', the fixed zodiacal signs (see C. & S., pp. 70 - 74). Here we are going to substantiate those tentative links. We are going to substantiate it, not through an elaborate statistical treatment, but by using descriptions and by assigning those to classic elements and specific chemical elements - with the proposed patterns in mind<sup>39</sup>.

The 'Big Five' represents the emergent consensus of several psychological approaches, that the basic 'structure' of personality may consist of five superordinate factors. In comparing our approach with those five, we will stick to the four classic elements with quintessence added, because they encompass relationships (cognitive), acts (behavioural) and states (dispositional), where the Jungian functions only refer to relationships (cognitive). The 'Big Five' do have some ambiguous titles, but the links with our scheme seem clearcut (following McCrae's mnemonic convention):

- Factor 1. Extraversion, Energy, and Enthusiasm; with assertiveness, open expression of impulses, dominance, confident assurance, boldness, outspokenness. High scorers are energetic, warmth, gregarious, even excitement seeking. There is talkativeness, sometimes with a quality of happiness. On the opposite there is seclusion, submissiveness, inhibition, timidity, silence, unassuredness.

It seems best linked to fire and intuition. You may think of Chlorum (3,7) versus Natrium (3,1).

'Extraversion is defined as 'a trait characterised by a keen interest in other people and external events, and venturing forth with confidence into the unknown' (Ewen, 1998, p. 289). We may say 'projecting possibilities into the future'; fire is fitting.

(It is not the first time in history that the content of a term has changed. Fire, intuition changed into extraversion?!)

The six facets of Extraversion (adapted from Costa & McCrae, 1992) with the two extremes of the 'continuum':

	INTROVERT E -	EXTRAVERT E +
Warmth	Reserved; formal, aloof	Affectionate; friendly, intimate, cordial
Gregariousness	Prefers to be alone	Gregarious, prefers company
Assertiveness	Stays in background	Assertive; speaks up; leads
Activity	Leisurely pace	Vigorous pace
Excitement-Seeking	Low need for thrills	Craves excitement and thrills
Positive Emotions	Seldom exuberant	Usually cheerful; optimistic

<sup>39</sup> Since the Big Five are based on the Lexical hypothesis (see below), we only need to compare words. Some comparisons may be made with the words in 'Anthropomorphic Attributes'. With regard to specific chemical elements and their pictures, the reader is referred to homeopathic textbooks.

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John A. Johnson has put the following description on the public domain (<http://www.haverford.edu/psych/ddavis/psych212h/IPIP-NEO-PI%20Results.htm>):

Extraversion is marked by pronounced engagement with the external world. Extraverts enjoy being with people, are full of energy, and often experience positive emotions. They tend to be enthusiastic, action-oriented, individuals who are likely to say 'Yes!' or 'Let's go!' to opportunities for excitement. In groups they like to talk, assert themselves, and draw attention to themselves.

Introverts lack the exuberance, energy, and activity levels of extraverts. They tend to be quiet, low-key, deliberate, and disengaged from the social world. Their lack of social involvement should not be interpreted as shyness or depression; the introvert simply needs less stimulation than an extravert and prefers to be alone. The independence and reserve of the introvert is sometimes mistaken as unfriendliness or arrogance. In reality, an introvert who scores high on the agreeableness dimension will not seek others out but will be quite pleasant when approached.

### Extraversion Facets

**Friendliness.** Friendly people genuinely like other people and openly demonstrate positive feelings toward others. They make friends quickly and it is easy for them to form close, intimate relationships. Low scorers on Friendliness are not necessarily cold and hostile, but they do not reach out to others and are perceived as distant and reserved.

**Gregariousness.** Gregarious people find the company of others pleasantly stimulating and rewarding. They enjoy the excitement of crowds. Low scorers tend to feel overwhelmed by, and therefore actively avoid, large crowds. They do not necessarily dislike being with people sometimes, but their need for privacy and time to themselves is much greater than for individuals who score high on this scale.

**Assertiveness.** High scorers Assertiveness like to speak out, take charge, and direct the activities of others. They tend to be leaders in groups. Low scorers tend not to talk much and let others control the activities of groups.

**Activity Level.** Active individuals lead fast-paced, busy lives. They move about quickly, energetically, and vigorously, and they are involved in many activities. People who score low on this scale follow a slower and more leisurely, relaxed pace.

**Excitement-Seeking.** High scorers on this scale are easily bored without high levels of stimulation. They love bright lights and hustle and bustle. They are likely to take risks and seek thrills. Low scorers are overwhelmed by noise and commotion and are adverse to thrill-seeking.

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Cheerfulness. This scale measures positive mood and feelings, not negative emotions (which are a part of the Neuroticism domain). Persons who score high on this scale typically experience a range of positive feelings, including happiness, enthusiasm, optimism, and joy. Low scorers are not as prone to such energetic, high spirits.

- Factor 2. Agreeableness, Altruism, and Affection; with 'warmth', 'likeability', friendliness, considerateness, including a kind of docile compliance, a sense of nurturance and emotional supportiveness, trust, altruism, modesty, good-naturedness, co-operativeness with clear-cut hostility, rudeness, irritability, spitefulness, quarrelsomeness, jealousy, coldness, complaining and antagonism on the other end of the spectrum. It is defined as 'trusting and helpful versus suspicious and uncooperative'.

Best linked to water, of which the Jungian introverted - extraverted feeling polarity is a part. You may think of Magnesium (3,2) and Sulphur (3,6).

Six facets of Agreeableness:

	CHALLENGER A -	ADAPTER A +
Trust	Cynical; sceptical	Trusts others as honest & well-intentioned
Straightforwardness	Guarded; stretches truth	Straightforward, frank
Altruism	Reluctant to get involved	Eager to help others
Compliance	Aggressive; competitive	Yields under conflict; defers
Modesty	Feels superior to others	Self-effacing; humble
Tender-mindedness	Hard-headed; rational	Tender-minded; easily moved

John A. Johnson:

'Agreeableness reflects individual differences in concern with cooperation and social harmony. Agreeable individuals value getting along with others. They are therefore considerate, friendly, generous, helpful, and willing to compromise their interests with others'. Agreeable people also have an optimistic view of human nature. They believe people are basically honest, decent, and trustworthy.

Disagreeable individuals place self-interest above getting along with others. They are generally unconcerned with others' well-being, and therefore are unlikely to extend themselves for other people. Sometimes their skepticism about others' motives causes them to be suspicious, unfriendly, and uncooperative.

Agreeableness is obviously advantageous for attaining and maintaining popularity. Agreeable people are better liked than disagreeable people. On the other hand, agreeableness is not useful in situations that require tough or absolute objective decisions. Disagreeable people can make excellent scientists, critics, or soldiers.

Agreeableness Facets

Trust. A person with high trust assumes that most people are fair, honest, and have good intentions. Persons low in trust see others as selfish, devious, and potentially dangerous.

Morality. High scorers on this scale see no need for pretense or manipulation when dealing with others and are therefore candid, frank, and sincere. Low scorers believe that a certain amount of deception in social relationships is necessary. People find it relatively easy to relate to the straightforward high-scorers on this scale. They generally find it more difficult to relate to the unstraightforward low-scorers on this scale. It should be made clear that low scorers are not unprincipled or immoral; they are simply more guarded and less willing to openly reveal the whole truth.

Altruism. Altruistic people find helping other people genuinely rewarding. Consequently, they are generally willing to assist those who are in need. Altruistic people find that doing things for others is a form of self-fulfillment rather than self-sacrifice. Low scorers on this scale do not particularly like helping those in need. Requests for help feel like an imposition rather than an opportunity for self-fulfillment.

Cooperation. Individuals who score high on this scale dislike confrontations. They are perfectly willing to compromise or to deny their own needs in order to get along with others. Those who score low on this scale are more likely to intimidate others to get their way.

Modesty. High scorers on this scale do not like to claim that they are better than other people. In some cases this attitude may derive from low self-confidence or self-esteem. Nonetheless, some people with high self-esteem find immodesty unseemly. Those who are willing to describe themselves as superior tend to be seen as disagreeably arrogant by other people.

Sympathy. People who score high on this scale are tenderhearted and compassionate. They feel the pain of others vicariously and are easily moved to pity. Low scorers are not affected strongly by human suffering. They pride themselves on making objective judgements based on reason. They are more concerned with truth and impartial justice than with mercy.'

- Factor 3. Conscientious, Control, and Constraint; with qualities like planning, persistence, purposeful striving towards goals, with constraint and responsibility, cautiousness, seriousness, hardworking, with neatness, thoroughness, carefulness, competence, order, dutifulness, dependability, orderliness, self-discipline and deliberation, versus rashness, frivolousness, carelessness, even eccentricity and laziness. Hard working and reliable versus lazy and careless.

Best linked to earth, sensation, with thinking and intuition inferior. It is also linked to 'will to achieve'. Within the scheme presented here, it will be clear that I would link this 'will' to the ego and to control. Interestingly, low scores on this factor do not seem to refer to a specific introverted sensation -

extraverted sensation polarity, but to the inferior functions. This corresponds with the idea that earth is about the real world, in which introversion and extraversion can combine and shift. Polarity within the trait may automatically link with inferior functions. Rashness linked to inferior introverted intuition; frivolousness linked to inferior extraverted thinking. There is also a link to the auxiliary, the whole sensation - feeling axis in the 'strife' and 'achieve'<sup>40</sup>.

Think of Silicium (3,4).

Six facets of Conscientiousness:

	FLEXIBLE C -	FOCUSED C +
Competence	Often unprepared	Feels capable and effective
Order	Unorganised; unmethodical	Well-organised; neat; tidy
Dutifulness	Casual about obligations	Governed by conscience; reliable
Achievement Striving	Casual about success	Driven to achieve success
Self-discipline	Procrastinates; distractible	Focused on completing work
Deliberation	Spontaneous; hasty	Thinks carefully before acting

John A. Johnson:

Conscientiousness concerns the way in which we control, regulate, and direct our impulses. Impulses are not inherently bad; occasionally time constraints require a snap decision, and acting on our first impulse can be an effective response. Also, in times of play rather than work, acting spontaneously and impulsively can be fun. Impulsive individuals can be seen by others as colorful, fun-to-be-with, and zany. Nonetheless, acting on impulse can lead to trouble in a number of ways. Some impulses are antisocial. Uncontrolled antisocial acts not only harm other members of society, but also can result in retribution toward the perpetrator of such impulsive acts. Another problem with impulsive acts is that they often produce immediate rewards but undesirable, long-term consequences. Examples include excessive socializing that leads to being fired from one's job, hurling an insult that causes the breakup of an important relationship, or using pleasure-inducing drugs that eventually destroy one's health.

Impulsive behaviour, even when not seriously destructive, diminishes

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<sup>40</sup> 'Conscientiousness and neuroticism - seem to reflect the continuum on which the simplex is based. (Simplex models indicate how one variable or factor could lead to (and influence) another sequentially so that changing one variable in the chain would result in a change in all those that followed. They represent special cases of circumplexes - see below.) The continuum may be thought of as representing a blend of the two factors. As we move from left to right along the continuum, individuals become more conscientious and more neurotic. In psychodynamic terms the continuum stretches from the id to the superego.' (I would prefer 'id to thanatos', FM) (Romney and Bynner, in Plutchik and Conte, p. 341, p. 329.) Neuroticism as 'quintessence', as shift from Jungian introversion - extraversion and vice versa, as psychic inertia, as Young's 'twofold operator' - continuously present (see below), makes it especially fitting that it comes out here as 'a continuum', but it could be even better with 'a continuum' that includes all functions, i.e. inferior and auxiliary ones.

a person's effectiveness in significant ways. Acting impulsively disallows contemplating alternative courses of action, some of which would have been wiser than the impulsive choice. Impulsivity also sidetracks people during projects that require organized sequences of steps or stages.

Accomplishments of an impulsive person are therefore small, scattered, and inconsistent. A hallmark of intelligence, what potentially separates human beings from earlier life forms, is the ability to think about future consequences before acting on an impulse. Intelligent activity involves contemplation of long-range goals, organizing and planning routes to these goals, and persisting toward one's goals in the face of short-lived impulses to the contrary. The idea that intelligence involves impulse control is nicely captured by the term prudence, an alternative label for the Conscientiousness domain. Prudent means both wise and cautious. Persons who score high on the Conscientiousness scale are, in fact, perceived by others as intelligent.

The benefits of high conscientiousness are obvious. Conscientious individuals avoid trouble and achieve high levels of success through purposeful planning and persistence. They are also positively regarded by others as intelligent and reliable. On the negative side, they can be compulsive perfectionists and workaholics. Furthermore, extremely conscientious individuals might be regarded as stuffy and boring. Unconscientious people may be criticised for their unreliability, lack of ambition, and failure to stay within the lines, but they will experience many short-lived pleasures and they will never be called stuffy.

#### Conscientiousness Facets

**Self-Efficacy.** Self-Efficacy describes confidence in one's ability to accomplish things. High scorers believe they have the intelligence (common sense), drive, and self-control necessary for achieving success. Low scorers do not feel effective, and may have a sense that they are not in control of their lives.

**Orderliness.** Persons with high scores on orderliness are well-organized. They like to live according to routines and schedules. They keep lists and make plans. Low scorers tend to be disorganised and scattered.

**Dutifulness.** This scale reflects the strength of a person's sense of duty and obligation. Those who score high on this scale have a strong sense of moral obligation. Low scorers find contracts, rules, and regulations overly confining. They are likely to be seen as unreliable or even irresponsible.

**Achievement-Striving.** Individuals who score high on this scale strive hard to achieve excellence. Their drive to be recognised as successful keeps them on track toward their lofty goals. They often

have a strong sense of direction in life, but extremely high scores may be too single-minded and obsessed with their work. Low scorers are content to get by with a minimal amount of work, and might be seen by others as lazy.

**Self-Discipline.** Self-discipline - what many people call will-power - refers to the ability to persist at difficult or unpleasant tasks until they are completed. People who possess high self-discipline are able to overcome reluctance to begin tasks and stay on track despite distractions. Those with low self-discipline procrastinate and show poor follow-through, often failing to complete tasks-even tasks they want very much to complete.

**Cautiousness.** Cautiousness describes the disposition to think through possibilities before acting. High scorers on the Cautiousness scale take their time when making decisions. Low scorers often say or do first thing that comes to mind without deliberating alternatives and the probable consequences of those alternatives.

- **Factor 4. Neuroticism, Negative Affectivity, and Nervousness, or 'emotionality',** even with emotional disorganisation, with anxiety. On one side there is 'poised, calm, composed, concerned, relaxed', on the other 'nervous, excitable, high strung, fearfulness and tension'. It includes hostility, vulnerability, depression and self-consciousness.

Best linked to quintessence? The 'anxiety', may link with self-deprecation. Quintessence linked to inertia and a shift from extraversion to introversion. In our language: extreme arrogance versus extreme self-deprecation - self-conscious? In Jungian terms it is none of the functions, yet all at the same time. It also pervades all, like 'ether' of old. 'Emotionality' does not refer to 'feeling' as used here, but to 'ease of emotional reactivity', to arousability. It refers to frequency of emotions, not intensity (C. & S., p. 140). We may say 'the level of involvement', and we are back to our 'uninvolved, but possibly sustaining' that we used as a characterisation of quintessence.

'Neuroticism plays a role in most of the contemporary factor models for personality. In some studies, adjustment is examined as a factor, instead of neuroticism. In this case, higher scores will indicate a positive result, consistent with the other four factors. This is because the term neuroticism has an inherent negative denotation.' (Bradshaw, 1997.)

'The bases of neuroticism are levels of anxiety and volatility. Within these bounds, neuroticism is 'a dimension of personality defined by stability and low anxiety at one end as opposed to instability and high anxiety at the other end.' (Pervin, 1989, p. G-7.)

'The Digman (1989) factor of anxiety or neuroticism... appears to be an intrapersonal rather than interpersonal factor.' (Earl S. Schaeffer in Plutchik and Conte, p.149, 1997.)

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Of course it would seem easiest to link our quintessence, the introversion - extraversion polarity, to 'extraversion' of the 'Big Five'. The link with 'neuroticism' seems much better, because many people with real personality disorders are high scorers on 'neuroticism'.

To link it to a specific chemical element we may think of Argon (3,8/0), but possibly Niccolum (4/3,8/0), Palladium (5/4,8/0) and Platinum (6/5,8/0) are somewhat easier, because better known. 'Pervades all' implies that we can see each of our remedies as 'dimensions' as well. There are no 'types'. Each of our remedies is somewhere in between 'with slight neuroticism' and 'with extreme neuroticism'. There are no 'deep' remedies versus 'superficial' ones. A remedy becomes 'deep' when it hits the mark.

Six Facets of Negative Emotionality:

	RESILIENT N -	REACTIVE N +
Worry	Relaxed; calm	Worrying; uneasy
Anger	Composed; slow to anger	Quick to feel anger
Discouragement	Seldom sad	Easily discouraged and sad
Self-consciousness	Hard to embarrass	More easily embarrassed
Impulsiveness	Resists urges easily	Easily tempted
Vulnerability	Handles stress easily	Difficulty coping

(Our approach has quintessence as a relatively independent 'factor' hierarchically higher than the four classic elements. A similar treatment of the 'Big Five' with Neuroticism as a relatively independent superordinate factor can be found in the research done by Nancy Miller Frank, Center for Science and Technology Policy, Rensselaer and Heelen Kim, Skidmore College (<http://mars.acnet.wnec.edu/eam/AnnualMeetings/Springfield1998/Papers/NancyFrank.html>).

Their research revealed eight relatively independent factors very similar with the eight Jungian functions, except for one which may be due to the sample. Despite the similarities, I would not agree with them that four of them are automatically adaptive, and four non-adaptive.)

John A. Johnson:

'Freud originally used the term neurosis to describe a condition marked by mental distress, emotional suffering, and an inability to cope effectively with the normal demands of life. He suggested that everyone shows some signs of neurosis, but that we differ in our degree of suffering and our specific symptoms of distress. Today neuroticism refers to the tendency to experience negative feelings. Those who score high on Neuroticism may experience primarily one specific negative feeling such as anxiety, anger, or depression, but are likely to experience several of these emotions. People high in neuroticism are emotionally reactive. They respond emotionally to events that would not affect most people, and their reactions tend to be more intense than normal. They are more likely to interpret ordinary situations as threatening, and minor frustrations as

hopelessly difficult. Their negative emotional reactions tend to persist for unusually long periods of time, which means they are often in a bad mood. These problems in emotional regulation can diminish a neurotic's ability to think clearly, make decisions, and cope effectively with stress.

At the other end of the scale, individuals who score low in neuroticism are less easily upset and are less emotionally reactive. They tend to be calm, emotionally stable, and free from persistent negative feelings. Freedom from negative feelings does not mean that low scorers experience a lot of positive feelings; frequency of positive emotions is a component of the Extraversion domain.

#### Neuroticism Facets

**Anxiety.** The 'fight-or-flight' system of the brain of anxious individuals is too easily and too often engaged. Therefore, people who are high in anxiety often feel like something dangerous is about to happen. They may be afraid of specific situations or be just generally fearful. They feel tense, jittery, and nervous. Persons low in Anxiety are generally calm and fearless.

**Anger.** Persons who score high in Anger feel enraged when things do not go their way. They are sensitive about being treated fairly and feel resentful and bitter when they feel they are being cheated. This scale measures the tendency to feel angry; whether or not the person expresses annoyance and hostility depends on the individual's level on Agreeableness. Low scorers do not get angry often or easily.

**Depression.** This scale measures the tendency to feel sad, dejected, and discouraged. High scorers lack energy and have difficult initiating activities. Low scorers tend to be free from these depressive feelings.

**Self-Consciousness.** Self-conscious individuals are sensitive about what others think of them. Their concern about rejection and ridicule cause them to feel shy and uncomfortable around others. They are easily embarrassed and often feel ashamed. Their fears that others will criticize or make fun of them are exaggerated and unrealistic, but their awkwardness and discomfort may make these fears a self-fulfilling prophecy. Low scorers, in contrast, do not suffer from the mistaken impression that everyone is watching and judging them. They do not feel nervous in social situations.

**Immoderation.** Immoderate individuals feel strong cravings and urges that they have difficulty resisting. They tend to be oriented toward short-term pleasures and rewards rather than long-term consequences. Low scorers do not experience strong, irresistible cravings and consequently do not find themselves tempted to overindulge.

**Vulnerability.** High scorers on Vulnerability experience panic,

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confusion, and helplessness when under pressure or stress. Low scorers feel more poised, confident, and clear-thinking when stressed.'

- Factor 5. Openness, Originality, and Openmindedness. Intellect, openness to experience.

Best linked to thinking, air. While this trait is one that is quite controversial with regard to what it means, to me it is a very interesting one. The controversies shed some extra light on 'thinking'. Many people would first be led to regard thinking as something purely mental, intellectual. What loads on this factor can be described as intelligence, culture, intellect, knowledgeable, perceptive, imaginative, fantasy, aesthetics, original, polished, curious, verbal, original, creative, independent-mindedness. On the other hand, low scorers are 'simple, unreflective, crude, incurious'. Nonconformist and creative versus conventional and down-to-earth. If you have not been convinced by the link between extraverted thinking, the anima and creativity, you may ponder on the above. Thinking is 'interrelationship-oriented' in all its ramifications. 'Openness' refers to the introverted - extraverted thinking polarity. We may also consider science in general, that Jan Scholten linked with the fifth row. Can we think of any science that is not concerned with interrelationships between 'events'? Think of Phosphorus (3,5) and Aluminium (3,3).

Six facets of Openness:

	PRESERVER O -	EXPLORER O +
Fantasy	Focuses on here and now	Imaginative; daydreams
Aesthetics	Uninterested in art	Appreciates art and beauty
Feelings	Ignores and discounts feelings	Values all emotions
Actions	Prefers the familiar	Prefers variety; tries new things
Ideas	Narrower intellectual focus	Broad curiosity
Values	Dogmatic; conservative	Open to re-examining values

John A. Johnson:

Openness to Experience describes a dimension of cognitive style that distinguishes imaginative, creative people from down-to-earth, conventional people. Open people are intellectually curious, appreciative of art, and sensitive to beauty. They tend to be, compared to closed people, more aware of their feelings. They tend to think and act in individualistic and nonconforming ways. Intellectuals typically score high on Openness to Experience; consequently, this factor has also been called Culture or Intellect. Nonetheless, Intellect is probably best regarded as one aspect of openness to experience. Scores on Openness to Experience are only modestly related to years of education and scores on standard intelligent tests.

Another characteristic of the open cognitive style is a facility for

thinking in symbols and abstractions far removed from concrete experience. Depending on the individual's specific intellectual abilities, this symbolic cognition may take the form of mathematical, logical, or geometric thinking, artistic and metaphorical use of language, music composition or performance, or one of the many visual or performing arts.

People with low scores on openness to experience tend to have narrow, common interests. They prefer the plain, straightforward, and obvious over the complex, ambiguous, and subtle. They may regard the arts and sciences with suspicion, regarding these endeavors as abstruse or of no practical use. Closed people prefer familiarity over novelty; they are conservative and resistant to change.

Openness is often presented as healthier or more mature by psychologists, who are often themselves open to experience. However, open and closed styles of thinking are useful in different environments. The intellectual style of the open person may serve a professor well, but research has shown that closed thinking is related to superior job performance in police work, sales, and a number of service occupations.

#### Openness Facets

**Imagination.** To imaginative individuals, the real world is often too plain and ordinary. High scorers on this scale use fantasy as a way of creating a richer, more interesting world. Low scorers on this scale are more oriented to facts than fantasy.

**Artistic Interests.** High scorers on this scale love beauty, both in art and in nature. They become easily involved and absorbed in artistic and natural events. They are not necessarily artistically trained nor talented, although many will be. The defining features of this scale are interest in, and appreciation of natural and artificial beauty. Low scorers lack aesthetic sensitivity and interest in the arts.

**Emotionality.** Persons high on Emotionality have good access to and awareness of their own feelings. Low scorers are less aware of their feelings and tend not to express their emotions openly.

**Adventurousness.** High scorers on adventurousness are eager to try new activities, travel to foreign lands, and experience different things. They find familiarity and routine boring, and will take a new route home just because it is different. Low scorers tend to feel uncomfortable with change and prefer familiar routines.

**Intellect.** Intellect and artistic interests are the two most important, central aspects of openness to experience. High scorers on Intellect love to play with ideas. They are open-minded to new and unusual ideas, and like to debate intellectual issues. They enjoy riddles, puzzles, and brain teasers. Low scorers on Intellect prefer dealing with either people or things rather than ideas. They regard

intellectual exercises as a waste of time. Intellect should not be equated with intelligence. Intellect is an intellectual style, not an intellectual ability, although high scorers on Intellect score slightly higher than low-Intellect individuals on standardised intelligence tests.

Liberalism. Liberals value personal freedom so much that they are willing to tolerate the ambiguity and chaos that liberty can bring. Conservatives prefer the security and stability brought by conformity to tradition. Liberals are likely to question conventional wisdom whereas conservatives live by it.

The major source of the Big-Five factor structure has been findings from analyses based on the 'Lexical Hypothesis' - which means that the most important ways that individuals differ from each other will eventually come to be encoded as single attribute-descriptive terms in the lexicons of the world's languages. The Five Factor Model (FFM) is an attempt to find the 'lowest common denominators' among personality words across all languages.

The Big Five is *the* candidate to accommodate, or integrate, several psychological and even psychiatric approaches, and in many other approaches psychologists are inclined to compare their approach with it, even if they consider it to be a poor model and prefer a 'Big Three' or another number. As an approach it certainly has been criticised as well (among others, Block, 1995). Again, I prefer a 'both and' approach. Each approach adding something to the others. The emerging consensus is that the basic structure of personality may consist of the above five superordinate factors. With the links above and the comparisons of several psychological approaches, the way is open to make many other links.

Narrow traits within each of the five and 'interactions' between traits may tell more about specific remedies.

## **AB5C AND THE FOURTH ROW**

I am aware that there have been others looking for similarities that came up with a slightly different view about relationships between the Jungian functions (most often referring to the Myers Briggs approach) and the Big Five. Some do not regard it a 'perfect fit'. The best arguments about my links I can think of, are details in reference to specific homoeopathic remedies with 'each approach highlights something else' in mind. (The best comparison between models and scales is between items of both of them.) What details could the Big Five reveal about specific remedies?

There are many inventories to score on the Big Five (directly and indirectly) and most of them are expensive commercial products. There is a lot of money involved. However, I have found one site - from Goldberg - where I could get some detailed information without needing to spend a lot of money.

'Goldberg's big five, unlike Costa and McCrae's OCEAN (Openness, Conscientious, Extraversion, Agreeableness, Neuroticism) model, are not hierarchical. Instead, each pair of Goldberg's factors forms a circle in two-dimensional space, which together comprise the Abridged Big Five-Dimensional Circumplex, or AB5C (Hofstee, de Raad, & Goldberg, 1992). Pairs of factors form a circle because many items (usually adjectives) have large correlations, or 'loadings', on two factors, rather than just one. The loadings are used as x- and y-coordinates to determine the item's angular location in two-dimensional space. Once its angular location is determined, the item is projected onto the perimeter of a circle. Items have been generated that represent all possible 'blends' of pairs of the big five factors. Proponents of the circular big five model claim that there are many interstitial items, not that each group of items forms a circumplex. However, the first two big five factors map onto the two dimensions of the interpersonal circumplex, so theoretically items in this space should have circumplex structure.' (From 'Great Ideas in Psychology', <http://galton.psych.nwu.edu/greatideas/interpersonal/outline.html>) (Especially neuroticism, extraversion and agreeableness are most prone to interstitial correlations.)

The circularity is something I like. A circumplex implies an order such that traits that fall close together are more related than traits that fall further apart on the circle. Opposite traits are negatively related and traits at right angles are unrelated for the traits defined by the axes of the circumplex. It reminds immediately of the zodiac. There are some additional complexities in the zodiac however... Again our approach will turn out somewhat like a 'both..., and...' approach. Both hierarchical and continuously interrelated. (See below; 'The Zodiac as Sophisticated Circumplex?')

'Although an inventory that includes a systematic set of lower-level facets can easily generate the higher-level Big Five factors, the reverse is not true. Inventories that incorporate only five dimensions can not provide the specific variance associated with each of the lower-level facets. Because most of the variance in our instruments is specific to each particular trait, inventories that measure only the Big Five will necessarily be less useful than more comprehensive ones in most applied contexts.' (Lewis R. Goldberg in: I. Mervielde, I. Deary, F. De Fruyt, & F. Ostendorf (Eds.), *Personality Psychology in Europe*, Vol. 7., pp. 7-28.)

Of course, exactly the same can be said about a relation with specific remedies. Whatever they have in common is not distinctive and does not reveal enough details. As will be seen, at least some of the issues of our remedy pictures come up.

Not to be too repetitive, I have only charted the items as they might refer to the fourth row and combinations with neuroticism as general themes of the columns and rows.

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To arrive at imbalances at all levels, neuroticism, quintessence has to be taken into account. As will be clear, we may mirror within the periodic table with the tenth column as axis, but also with columns 6 and 14 as axis. As general themes of the columns we may use neuroticism, quintessence, combined with the factor assigned to the specific column concerned.

The 'Big Five' and the fourth row:

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
	introspective									expective									
factor																			
quint.										*							*		IV
fire	*		*						*		*						*		I
water		*		*				*				*				*			II
air					*		*						*		*				V
earth						*								*					III
factor	I	II	I	II	V	III	V	II	I	IV	I	II	V	III	V	II	I	IV	
sub-substage	1	2	1	2	3	4	5	6	7	8/01	2	3	4	5	6	7	8/0		
	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr	

IV - Neuroticism.

I - Extraversion. II - Agreeableness. V - Openness. III - Conscientiousness.

All combinations with conscientiousness (factor III) apply. With Scandium up to Niccolum we may also use combinations with openness (factor V).

Some of the lines are surprising to me, even if somewhat superficial (- as are a lot of homoeopathic descriptions -), some hardly tell a thing. We can not expect beautiful details throughout, because the lines are only from the item pool. All the same, the few surprises make me confident of the value of the proposed links. While the lines do not give detailed pictures, they highlight some aspects of the remedies concerned. The ones that I do consider to be fitting are in bold type.

(Taken from Lewis R. Goldberg, 'The Development of Five-Factor Domain Scales from the IPIP (International Personality Item Pool)' and links. Headings: Abridged Big Five-Dimensional Circumplex (AB5C) Facets, Provisional Labels.

Factor I ~ fire	Factor II ~ water	Factor V ~ air	Factor III ~ earth	Factor IV ~ quintessence
FRIENDLINESS/ Social Boldness (Factor H) OPENNESS/ Privateness, reflected (N) ASSERTIVENESS/ Dominance (E) GREGARIOUSNESS/ Liveliness (F) SOCIABILITY/ Self-reliance, reflected (Q2)	WARMTH/ Warmth (A) SENSITIVITY/ Sensitivity (I)	COMPLEXITY/ Openness to Change (Q1) INTELLECT/ Reasoning (B) IMAGINATION/ Abstractedness (M)	ORDERLINESS/ Perfectionism (Q3) DUTIFULNESS/ Rule- Consciousness (G)	SECURITY/ Emotional Stability (C) SELF-ESTEEM/ Apprehension, reflected (O) CALMNESS/ Tension, reflected (Q4) TRUST/ Vigilance, reflected (L)
<b>Columns</b> 1, 3, 9, 11, 17	<b>Columns</b> 2, 4, 6, 12, 16	<b>Columns</b> 5, 7, 13, 15	<b>Columns</b> 6 and 14	<b>Columns</b> 10 and 18
Kalium Scandium Cobaltum Cuprum Bromum	Calcium Titanium Ferrum Zincum Selenium	Vanadium Manganum Gallium Arsenicum	Chromium Germanium	Niccolum Krypton
<b>Assertiveness</b> I+III+ vs. I-/II- Automatically take charge. Can easily push myself forward. Try to lead others. Turn plans into actions. Stick up for myself. Am always busy. Come up with a solution right away. Do a lot in my spare time. Know what I want. (Cuprum, (Kalium), (Cobaltum), (Bromum)) versus	<b>Morality</b> II+/III+ vs. II-/III- Don't care about rules. Turn my back on others. Only talk about my own interests. Overestimate my achievements. Scheme against others. [Act at the expense of others.] [Break rules.] (Ferrum)?, (Selenium) versus	<b>Organisation</b> III+/IV+ vs. III-/IV- Seldom notice details. Put little time and effort into my work. Don't pay attention. (Vanadium, Gallium?) versus Pay attention to de-ails. Complete tasks successfully. Have an eye for detail. Demand quality. Set high standards for myself and others.	<b>Conscientiousness</b> III+/III+ vs. III-/III- Often forget to put things back in their proper place. Neglect my duties. Take tasks too lightly. Leave my work undone. Do not plan things at the last minute. Can't make up ahead. Put off unpleasant tasks. often late to work. (Chromium?) versus	<b>Purposefulness</b> III+/IV+ vs. III-/IV- Make a mess of things. Am easily distracted. Mess things up. Shirk my duties. Don't see things through. Do not plan things at the last minute. Can't make up my mind. (Krypton, Niccolum?) versus Am always prepared. Carry out my plans. Get to work at once. Am not

## PERSONALITY PSYCHOLOGY

Let myself be pushed around. Am not highly motivated to succeed. Need a lot of time to do things. ( <b>Scandium</b> , <b>Bromum</b> )	Would never cheat on my taxes. Respect the privacy of others. Like harmony in my life. [Try to follow the rules.] [Respect authority.] ( <b>Calcium</b> , <b>Titanium</b> ?, <b>Ferrum</b> ?, <b>Zincum</b> )	Make well-considered decisions. Follow through on my commitments. Detect mistakes. Think ahead. ( <b>Manganum</b> , <b>Gallium</b> ?, <b>Arsenicum</b> )	Accomplish my work on time. Do things according to a plan. Am careful to avoid making mistakes. Keep my chequebook balanced. Like to plan ahead. Return borrowed items. ( <b>Germanium</b> )
<b>Efficiency</b> III+/II+ vs. III-/I- Am exacting in my work. Make plans and stick to them. Get chores done right away. Follow through with my plans. Finish what I start. ( <b>Kalium</b> , <b>Cuprum</b> ) versus Waste my time. Find it difficult to get down to work. Postpone decisions. Have difficulty starting tasks. Need a push to get started. Frequently forget to do things. ( <b>Scandium</b> , <b>Cobaltum</b> , <b>Bromum</b> )	<b>Dutifulness</b> III+/II+ vs. III-/I- Follow directions. Keep myself well-groomed. Check over my work. Behave properly. [Stick to the rules, things. Need things explained only once. Know how to apply my knowledge.] ( <b>Calcium</b> , <b>Titanium</b> ?, <b>Ferrum</b> ?, <b>Zincum</b> , <b>Selenium</b> ?) versus Do improper things. Disregard rules. (No negative items.) Do the opposite of what is asked. Pay no attention to my appearance. (Don't think laws apply to me.) [Make rash decisions.] [Say inappropriate things.] ( <b>Ferrum</b> , <b>Selenium</b> )	<b>Competence</b> III+/II+ vs. III-/I- Learn quickly. Use my brain. Excel in what I do. Look at the facts. Meet challenges. Seek explanations of things. Need things explained only once. Know how to apply my knowledge.] ( <b>Manganum</b> , <b>Gallium</b> , <b>Arsenicum</b> )	<b>Moderation</b> IV+/III+ vs. IV-/III- Remain calm under pressure. Easily resist temptations. Rarely overindulge. ( <b>Niccolum</b> , <b>Krypton</b> ?) versus Am able to control my cravings. Am guided by my moods. Am not sure where my life is going. Don't know why I do some of the things I do. Get out of control. ( <b>Niccolum</b> , <b>Krypton</b> )
<b>Cautiousness</b> III+/I+ vs. III-/I+ Purchase only practical things. Tend to dislike impulsive people. Take precautions. [Never splurge.] [Spend more than I can afford.] ( <b>Kalium</b> , <b>Cuprum</b> ) versus Do crazy things. Often make last-minute plans. Am easily talked	<b>Rationality</b> III+/I+ vs. III-/I+ Sympathise with the homeless. Am not as strict as I let people pull my leg. [Do things in a half-way manner.] [Let my attention wander off.] [Believe that criminals should receive help rather than punishment.] ( <b>Calcium</b> , <b>Titanium</b> , <b>Ferrum</b> ?, <b>Zincum</b> )	<b>Imagination</b> III+/II+ vs. III-/II+ Do not like art. Do not enjoy going to art museums. Do not like poetry. Seldom get lost in thought. Seldom daydream. ( <b>Vanadium</b> ?, <b>Manganum</b> ?, <b>Gallium</b> , <b>Arsenicum</b> ?) versus Have a vivid imagination. Prefer	<b>Cool-headedness</b> IV+/III+ vs. IV-/III+ (No positive items.) (Niccolum, Krypton) Want everything to add up perfectly. Demand obedience. Keep up an appearance. [Love order and regularity.] [Am attached to conventional ways.] [Want things done my way.] [Am a creature of habit.] [Try to impress others.]

into doing silly things. Laugh at the slightest provocation. Like to laugh out loud. [Like to act on a whim.] [Jump into things without thinking.] ( <b>Scandium</b> , Cobaltum, <b>Bromum</b> )	versus	variety to routine. Believe in the importance of art. Enjoy wild flights of fantasy. Need a creative outlet. (Manganum?, Gallium?, Arsenicum?) Get a head start on others. Dislike imperfect work. Believe in an eye for an eye. [Have no sympathy for criminals.] (Ferrum?, Selenium)	[Can't stand being contradicted.] [Want to be told I am right.] ( <b>Niccolum</b> )
<b>Self-Disclosure</b>	I+/III- vs. I-/III+	<b>Sympathy</b>	III+/IV- vs. III-/IV+
Act wild and crazy. Am open about myself to others. Let myself go. Disclose my intimate thoughts. Laugh my way through life. Express childlike joy. Joke around a lot. Like to amuse others.		Don't fall for sob-stories. Listen to my brain rather than my heart. Tend to dislike soft-hearted people. Try to think about the needy. Look down on any weakness. Believe people should fend for themselves.	Am not bothered by messy people. Am not bothered by disorder. (Krypton?)
versus		versus	versus
Seldom joke around. Prefer to deal with strangers in a formal manner. (Kallium, Cuprum)		( <b>Ferrum</b> , Zincum?, <b>Selenium</b> )	Continue until everything is perfect. Want every detail taken care of. Want everything to be "just right." Want things to proceed according to plan. Demand perfection in others. Keep a sharp eye on others' work. Expect dedicated work from others. ( <b>Niccolum</b> )
		versus	
Am concerned about others. Am deeply moved by others' misfortunes. Feel sympathy for those who are worse off than myself. Take an interest in other people's lives.] [Like to do things for others.] [Reassure others.] ( <b>Calcium</b> , Titanium?, Zincum?)		( <b>Manganum</b> , Gallium, <b>Arsenicum</b> )	

The following can be added in reference to Scandium to Niccolum, because of the buried electron subshell level. The mentioned issues are the same as the ones in the third row, but here it is in the context of work, tasks, conscientiousness. In the third row the issue is relationships, puberty, 'openness'.

<b>Scandium</b> <b>Cobaltum</b> <b>(Natrium)</b> <b>(Chlorum)</b>	<b>Titanium</b> <b>Ferrum</b> <b>(Magnesium)</b> <b>(Sulphur)</b>	<b>Vanadium</b> <b>Manganum</b> <b>(Aluminium)</b> <b>(Phosphorus)</b>	<b>Chromium</b>  <b>(Silicium)</b>	<b>Niccolum</b>  <b>(Argon)</b>
<b>Leadership</b> I+/V+ vs. I-/V-	<b>Empathy</b> II+/V+ vs. II-/V-	<b>Intellect</b> I+/V+ vs. V-/V-	<b>Organisation</b> III+/V+ vs. III-/V-	<b>Toughness</b> IV+/V+ vs. IV-/V-
Have little to say. Have difficulty expressing my feelings. Wait for others to lead the way. Am afraid to draw attention to myself. Let others make the decisions. ( <b>Scandium</b> , Natrium)	Pretend to be concerned for others. [Don't have a soft side.] [Treat people as inferiors.] [Am not in touch with my feelings.] ( <b>Ferrum</b> , Sulphur)	Am not interested in abstract ideas. Will not probe deeply into a subject. Have a poor vocabulary. Dislike learning. Skip difficult words while reading. ( <b>Vanadium</b> , Aluminium, Manganum?, Phosphorus)	Seldom notice details. Put little time and effort into my work. Don't pay attention. (Chromium?) versus Pay attention to details. Complete tasks successfully. Have an eye for detail. Demand quality. Set high standards for myself and others. Make well-considered decisions. Follow through on my commitments. Detect mistakes. Think ahead. ( <b>Chromium</b> , Silicium)	Take offence easily. Panic easily. Am easily hurt. Am easily offended. Feel crushed by setbacks. Become overwhelmed by events. Am easily frightened. Am easily confused. (Niccolum?, Argon?) versus Am calm even in tense situations. Don't lose my head. Know how to cope. Can stand criticism. ( <b>Niccolum</b> , Argon)
versus Take charge. Know how to captivate people. Express myself easily. Am the first to act. Never at a loss for words. (Cobaltum, Chlorum)	Anticipate the needs of others. Sense others' wishes. [Love to reflect on things.] [Try to stay in touch with myself.] [Work on improving myself.] (Titanium, Ferrum?, <b>Magnesium</b> )	versus Have a rich vocabulary. Use difficult words. Make insightful remarks. Show a mastery of language. Enjoy thinking about things. Try to understand myself. (Manganum?, Phosphorus?)	<b>Competence</b> V+/III+ vs. V-/III-	<b>Quickness</b> V+/IV+ vs. V-/IV-
<b>Ingenuity</b> V-/I+ vs. V-/I-	<b>Reflection</b> V+/II+ vs. V-/II-			
Do not have a good imagination. Have difficulty imagining things. Can't come up with new ideas. (Scandium, Natrium)	Do not like concerts. [Do not enjoy watching dance performances.] (Titanium?, Ferrum?, Magnesium?, Sulphur?) versus See beauty in things that others might not notice. Take time to reflect on things. Make beautiful things. Enjoy the beauty of nature. Enjoy discussing movies and books with others. (Cobaltum, Chlorum)		Learn quickly. Use my brain. Excel in what I do. Look at the facts. Meet challenges. Seek explanations of things. Need things explained only once. [Know how to apply my knowledge.] ( <b>Chromium</b> , Silicium) (No negative items.)	Avoid difficult reading material. Try to avoid complex people. Don't understand things. (Niccolum?, Argon) versus Can handle complex problems. Am quick to understand things. Catch on to things quickly. Love to read challenging material. Am able to find out things by myself. Can handle a lot of information. Quickly get

[Like music.] [Love flowers.] [Love beautiful things.] (Ferrum?, Sulphur)

**Introspection** V+/I/- vs. V-/I/+  
Can't stand being alone. Don't like to ponder over things. (Cobaltum?, Chlorum?)  
versus  
Spend time reflecting on things. Enjoy spending time by myself. Live things in a world of my own. Enjoy my privacy. Don't mind eating alone. Do things at my own pace. [Enjoy contemplation.] [Prefer to be alone.] (**Scandium, Natrium**)  
versus  
Like to solve complex problems. Ask questions that nobody else does. Know the answers to many questions. Challenge others' points of view. Can easily link facts together. (**Sulphur**)

**Sociability** I+/V/- vs. I-/V/+  
Can't do without the company of others. Enjoy being part of a loud crowd.] Enjoy being on the go.] (Cobaltum, Chlorum)  
versus  
Like to be alone. Seek quiet. Enjoy silence. [Don't like crowded events.] (Scandium, Natrium)  
versus  
Make enemies. Oppose authority. Believe that I am better than others. Seek danger. Put people under pressure. Try to outdo others. Believe only in myself. (**Ferrum, Sulphur**)  
versus  
Have a soft heart. Go out of my way for others. Think of others first. Will

the idea of things. (**Niccolum, Argon**)

**Orderliness** III+/V/- vs. III-/V/+  
Leave my belongings around. Leave a mess in my room. Dislike routine. (Chromium?, Silicium?)  
versus  
Like order. Follow a schedule. Work according to a routine. Like to tidy up. Do things by the book. Take good care of my belongings. See that rules are observed. (**Chromium, Silicium**)  
versus  
Experience very few emotional highs and lows. Tend to feel the same every day. Am always in the same mood. Rarely notice my emotional reactions. [Am relaxed most of the time.] [Am not easily stirred.] [Am not disturbed by events.] (**Niccolum, Argon**)

**Imagination** V+/III/- vs. V-/III/+  
Do not like art. Do not enjoy going to art museums. Do not like poetry. Seldom get lost in thought. Seldom daydream. (Chromium?, Silicium?)  
versus  
Look for hidden meanings in things. Like to get lost in thought. Think deeply about things. Need to understand my motives. [Tend to analyse things.] [Tend importance of art. Enjoy wild flights to think about something for hours.]

**Depth** V+/IV/- vs. V-/IV/+

do anything for others. Like to please others. Wouldn't harm a fly. (Titanium, Magnesium)

[Enjoy examining myself and my life.] (Chromium?, Argon?)

## As issues of the whole columns and the whole rows:

<b>Columns</b> 1, 3, 9, 11, 17 <b>Rows 1 and 7</b>	<b>Columns</b> 2, 4, 6, 12, 16 <b>Rows 2 and 6</b>	<b>Columns</b> 5, 7, 13, 15 <b>Rows 3 and 5</b>	<b>Columns</b> 6 and 14 <b>Row 4</b>	<b>Columns</b> 10 and 18
<b>POISE</b> I+/IV+ vs. I-/IV-	<b>PLEASANTNESS</b> II+/IV+ vs. II-/IV-	<b>TOUGHNESS</b> IV+/IV+ vs. IV-/IV-	<b>PURPOSEFULNESS</b> III+/IV+ vs. III-/IV-	<b>STABILITY</b> IV+/IV+ vs. IV-/IV-
Often feel uncomfortable around others. Find it difficult to approach others. Retreat from others. Give up easily. Only feel comfortable with friends.	Am easy to satisfy. Have a good word for everyone. Am on good terms with nearly everyone. Trust others. Respect others. Trust what people say.	Am calm even in tense situations. Don't lose my head. Know how to cope. Can stand criticism.	Am always prepared. Carry out my plans. Get to work at once. Am not easily distracted. Handle tasks smoothly.	Seldom get mad. Am not easily bothered by things. Am not easily frustrated. Seldom take offence. Keep my cool.
versus	versus	versus	versus	versus
Feel comfortable around people. Am comfortable in unfamiliar situations. Have a lot of fun. Am not embarrassed easily. Love life.	Am hard to satisfy. Am quick to judge others. Insult people. Find it hard to forgive others. Contradict others. Criticise others' shortcomings.	Take offence easily. Panic easily. Am easily hurt. Am easily offended. Feel crushed by setbacks. Become overwhelmed by events. Am easily frightened. Am easily confused.	Make a mess of things. Am easily distracted. Mess things up. Shirk my duties. Don't see things through. Do things at the last minute. Can't make up my mind.	Get stressed out easily. Get upset easily. Am easily disturbed. Change my problems.
<b>HAPPINESS</b> IV+/II+ vs. IV-/I/-	<b>CALMNESS</b> IV+/III+ vs. IV-/II/-	<b>QUICKNESS</b> V+/IV+ vs. V-/IV-	<b>MODERATION</b> IV+/III+ vs. IV-/III/-	
Seldom feel blue. Feel comfortable with myself. Adapt easily to new situations. Look at the bright side of life. Am sure of my ground.	Rarely get irritated. Am not easily annoyed. Take things as they come. Accept people as they are.	Can handle complex problems. Am quick to under-stand things. Catch on to things quickly. Love to read challenging material. Am able to find out things by myself. Can handle a lot of information. Quickly get the idea of things.	Remain calm under pressure. Easily resist temptations. Rarely overindulge.	
versus	versus	versus	versus	
Often feel blue. Worry about things. Feel threatened easily. Dislike myself. Am filled with doubts about things.	Get angry easily. Am often in a bad mood. Get furious. Snap at people. Lose my temper. Have days when I'm mad at the world.	Am able to control my cravings. Am guided by my moods. Am not sure where my life is going. Don't know why I do some of the things I do. Get out of control. Can't concentrate. Do things I later regret.		

understand things.

<b>TALKATIVENESS</b> I+/IV- vs. I-/IV+	<b>TENDERNESS</b> II+/IV- vs. II-/IV+	<b>TRANQUILLITY</b> IV+/V- vs. IV-/V+	<b>PERFECTIONISM</b> III+/IV- vs. III-/IV+
Do most of the talking. Talk too much. Speak loudly. Make myself the centre of attention. Like to attract attention. Never stop talking. Make a lot of noise. Demand to be the centre of interest. versus Speak softly. Dislike talking about myself.	Suffer from others' sorrows. Listen to my heart rather than my brain. Love children's movies. Want to please others. Remember my friends' birthdays. Cherish mementos. Want to mean something to others. Believe crying helps me feel better.] Show my feelings.] versus Don't understand people who get emotional. [Don't get excited about things.] [Don't call people just to talk.] [Don't care about dressing nicely.]	Experience very few emotional highs and lows. Tend to feel the same every day. Am always in the same mood. Rarely notice my emotional reactions. [Am relaxed most of the time.] [Am not easily stirred.] [Am not disturbed by events.] versus Experience my emotions intensely. [Have frequent mood swings.] [Am swayed by my emotions.] [Can be stirred up easily.]	Continue until everything is perfect. Want every detail taken care of. Want everything to be "just right." Want things to proceed according to plan. Demand perfection in others. Keep a sharp eye on others' work. Expect dedicated work from others. versus Am not bothered by messy people. Am not bothered by disorder.
<b>IMPULSE CONTROL</b> IV+/I- vs. IV-/I+	<b>IMPERTURBABILITY</b> IV+/II- vs. IV-/II+	<b>DEPTH</b> V+/IV- vs. V-/IV+	<b>COOL-HEADEDNESS</b> IV+/III- vs. IV-/III+
Keep my emotions under control. Let others finish what they are saying. versus Demand attention. React intensely. Talk even when I know I shouldn't. Often make a fuss. Shoot my mouth off. Am easily excited. Blurt out whatever comes into my mind. Barge in on conversations. Like to gossip.	Seldom get emotional. Am not easily affected by my emotions. versus Get overwhelmed by emotions. Cry easily. Burst into tears. Am easily moved to tears. Cry during movies. Wear my heart on my sleeve. Have crying fits.	Look for hidden meanings in things. Like to get lost in thought. Think deeply about things. Need to understand my motives. [Tend to analyse things.] [Tend to think about appearance. [Love order and regularity.] [Am attached to conventional ways.] [Want things done my way.] [Am a creature of habit.] [Try to impress others.] [Can't [Rarely look for a deeper meaning in things.] [Never challenge things.]	Want everything to add up perfectly. Demand obedience. Keep up an regularity.] [Am attached to conventional ways.] [Want things done my way.] [Am a creature of habit.] [Try to impress others.] [Can't be told I am right.]

From the items, or while keeping the items and dimensions in mind, pictures may be composed. Even though different writers use different theoretical backgrounds and views, a lot can be linked to the Big Five. The next descriptions from 'interpersonal psychology' can be assigned to Fluor (2,7)<sup>41</sup>, a crossing between fire and water, between extraversion and agreeableness. (Best would be, to view the description as a medley of all remedies at the crossings mentioned. E.g. Lithium (2,1), Cesium (6,1), Lanthanum (6/4,1) etc., Lutetium (6/5,1), Aurum (6,1), Astatinum (6,7), Radium (7,2) etc. 'Upper close' and 'lower distant' correspond with extraversion (fire); 'lower close' and 'upper distant' with the agreeableness dimension (water). The neutral close and distant and the neutral upper and lower' correspond with the crossings.)

John Birtchnell (in Plutchik and Conte; p. 170): 'Negatively upper neutral people are not prepared to follow or to seek the advice of others, and they cannot entrust themselves to others. Therefore they try to take the lead and make decisions for them. They may become intoxicated with power, dream up ambitious plans, strive for ever higher status. They are disposed to bravado and may harbour fantasies, or even delusions, of omnipotence and grandeur. They need always to be right and will never apologise. If they do not know the answer to a problem, they will pretend they do. They take pleasure in exposing the errors and faults of others. They are inclined to resort to insult, derision, and ridicule and to look for the weak points in others in order to expose their vulnerabilities and undermine their confidence. They enjoy watching others making fools of themselves.'

(pp. 167 -168) 'Negatively (neutral) close people are afraid of being alone and afraid of being deserted. They persistently try to attract or maintain attention of others and are afraid that others will find other people more interesting or attractive. They experience separation anxiety (Bowlby, 1960), try to persuade others not to leave them, and when they have gone, they long for their return. They are anxious and restless when alone and try to busy or distract themselves. Such anxiety sometimes amounts to panic when they are impelled to make contact with someone by telephone or other means. They are

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<sup>41</sup> Frans Vermeulen; Fluoricum acidum (Synoptic Materia Medica; pp. 169 - 170): 'Focussed on the material world, not interested in spiritual development. Uncommon buoyancy of mind; fears nothing and is self-satisfied. Can be dominant; tend to take over the interview. Opinionated, strongminded. Libertarianism (love of liberty and freedom), even libertinism (takes much liberties, especially sexual). Does not want to commit himself, does not want to be restricted; shuns responsibilities: delusions - betrothal must be broken, must drive children out of the house, must dissolve marriage; indifference to loved ones and animated to strangers; dreams of death of relatives, death of friends. No real or deep contact with other people. Superficial relationships. Opportunistic. ('Very irritable towards people, even toward the greatest hatred, which he does not hesitate to give vent in words, but as soon as he sees them everything is forgotten and he has an entirely different opinion of them...' Allen) Frivolous, flamboyant.'

The least thing we can say is that Fluoricum acidum has some interpersonal problems.

inclined to press their attention on others, ignoring the other's needs or requests for distance, and are unable to tolerate their secrets or their privacy. They are intrusive and inquisitive. They may seek compensatory closeness by keeping dolls or pets or having fantasy friends or lovers. A different form of maladaptive closeness results from having a poorly formed identity. The person may compensate for this by trying to become fused (Bowen, 1978) to another by a process described by some as symbiosis (Taylor, 1975).

'Neutral lower' and 'neutral distant' describe other aspects of the remedies at the fire - water crossings. Not all fits in exactly with Fluor, but it comes surprisingly close. A lot from the four descriptions of which two are presented, was present in case 1.

Since we know Fluor best from Fluoricum acidum we may add some lines that refer to the fire - fire crossings; e.g. Hydrogenium (1,1), Francium (7,1) etc.:

(p. 170) 'Negatively upper close people use their upperness to gain and maintain closeness. They may demand attention or force closeness on others. This may result in rape and sexual abuse. They do not like others to have friends or interests of their own and will make efforts to sabotage these. The upper close husband will insist that his wife says exactly where she has been and whom she has been with or may try to stop her looking attractive and even assault her to cause disfigurement. He may physically prevent her from leaving the house or threaten violence if she does. One form of negative upper closeness is compulsive rescuing or caregiving. People with this tendency thrive on others getting into difficulties or seeking their help. They may like to keep others weak so that the others remain needful of them, or they may continue to do things for others so that they never learn to be independent. Another form is a need to be worshipped and adored. Insecurely upper close people may love only those who love them and try to keep people interested in them by exhibiting themselves. Such public performers display themselves ever more extravagantly out of fear that their followers may lose interest in them.'

('Lower distant' should be added in reference to the fire - fire crossings. The combination of both 'upper close' and 'lower distant' fits in with Hydrogenium. See also the note on bipolarity in 'The Zodiac as Sophisticated Circumplex?' below.)

We may have one-to-one relationships with the Big Five, even though research would be needed to substantiate them. For instance we could start to have a look how, say 50, 'constitutional' 'Silicea's' load, how 50 'Sulphur's' load etc.

While I have not encountered any astrological or Jungian lines highlighting the obvious similarities between the Big Five and the classic elements, the 'types', with 'quintessence' added, I would be surprised if they are nowhere to be found. No fancy mathematics are needed to spot the similarities! When my proposal on patterns turns out to be valuable, the Big Five may give us a formal link with a big part of 'scientific' psychology!

We may anticipate the use of 'inventories' and 'factor analysis' in homoeopathy, although personally I would prefer an open interview approach.

The relative independence of the 'factors' comes out in our periodic tables, because each of them can combine with each of the others, even with itself.

The best summary I have seen about the big five is from John F. Kihlstrom, 1995 on the www.:

'I like to characterise the Big Five as the Five Blind Date Questions - the things you want to know about someone with whom you're going to spend a couple of hours, maybe longer:

Is he or she crazy? (neuroticism - quintessence)  
Is he or she outgoing? (extraversion - fire)  
Is he or she friendly? (agreeableness - water)  
Is he or she reliable? (conscientiousness - earth)  
Is he or she smart? (openness - air)

## CONSENSUS IN THE PSYCHOLOGICAL COMMUNITY?

While it may seem that consensus exists within the psychological community on the FFM as the research paradigm for the foreseeable future, certainly many personality researchers wouldn't agree. Hans Eysenck (1991), holded out for a three-factor solution. Hogan (1986) holds out for a six-factor solution. But what seems to be different about the personality research community today versus ten years ago is that there is a clear trend towards embracing a single model - the FFM - as the research paradigm to follow. Up until ten years ago, the personality research community was fragmented, with followers from Freud, Erikson, Horney, Jung, Murray, Eysenck, and others all competing. 'All were partially right, but only the FFM has arms big enough to include them all.' (Frank Fujita, The Big Five Taxonomy; <http://www.iusb.edu/~ffujita/Documents/big5.html>) (I would prefer 'Everybody has won and all shall have prizes' in terms from Alice in Wonderland.)

The above is the reason why we have spend so many pages on details from this approach.

Of course, there are problems:

‘Related to the problem of lack of inclusiveness, one might object to the Big Five on the a priori grounds that five dimensions cannot account for all of personality. The same objection could be made that the three categories ‘animal’, ‘vegetable’, and ‘mineral’ cannot possibly account for all material objects. The Big Five are very broad dimensions, and the disadvantage of their large bandwidth is their low fidelity. Thus, if one is interested in predicting specific behaviours, one should not use Big Five scales, but rather, more behaviour-specific scales. However, one should not confuse predictive specificity with theoretical value. Because of their large bandwidth, Big Five dimensions will tend to have some predictive utility on almost any personality-relevant behaviour.’

‘One thing that would be desirable in a dimensional taxonomy would be independence of dimensions. This would allow one to consider any dimension without confounding it with any of the others. Unfortunately, the Big Five are significantly correlated. Extraversion and Neuroticism correlate about -.30 in observed data. In my master’s thesis, the latent variables of Extraversion and Neuroticism correlated over -.50 across two studies using three methods. In addition, Extraversion and Agreeableness correlate between -.30 and -.40 in observed data. Thus, the Big Five do not provide independent dimensions. In summary, there are some empirical and conceptual difficulties with the Big Five, but these difficulties do not include poor predictive validity, the impossibility of condensing personality to five dimensions, or a better competing taxonomy.’

‘Even if the Big Five were a perfect taxonomy of individual differences, it would not be a complete description of personality. This is not a fault, per se. Thus, it is difficult to imagine a taxonomic scheme that would cross the species-wide versus individual differences domain of behaviour.’ (Frank Fujita)

The points in the above highlights the idea that the four elements, the four Jungian functions are interrelated.

With links with the Big Five, we have links with many approaches. We will not go into all of them, but here is another chart that shows how many diverging concepts can or might be accommodated in the ‘Big Five’ and thus used in homoeopathy and our understanding of imbalances:

	FIRE			WATER			EARTH			QUINT- ESSENCE			AIR
	EXTRAVER- SION			AGREEABLE- NESS			CONSCIENTI- OUSNESS			NEUROTICISM (r)			OPENNESS
Adler	Superiority Striving	++	<				Social Interest >				++		Superiority Striving
Bakan	Agency	++	<				Communion >				++		Agency

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Bales	Dominant Initiative	Social-Emotional Orientation	Task Orientation >	++	
Bartholomew	Model of Other (Avoidance) (r)			Model of Self (Anxiety) (r)	
Block	Low Ego Control		High Ego Control	Ego Resiliency >	++
Buss and Plomin	Activity	Sociability	Impulsivity	Emotionality (r)	Intelligence
Cattell	Exvia (vs. Invia)	Pathemia (vs. Cortertia)	Superego Strength	Adjustment vs. Anxiety	Independence vs. Subduedness
Comrey	Extraversion and Activity	Femininity	Orderliness and Social Conformity	Emotional Stability	Rebelliousness
Costa and McCrae	Extraversion	Agreeableness	Conscientiousness	Neuroticism (r)	Openness
Digman	Beta	++ <	Alpha >	++	Beta
Erikson		Basic Trust			
Eysenck	Extraversion	Psychoticism (r) >	++	Neuroticism (r)	
Fiske	Confident Self-expression	Social Adaptability	Conformity	Emotional Control	Inquiring Intellect
Fiske A.P.	Market Pricing	Communal Sharing	Authority Ranking		Equality Matching
Freud		++	Psychosexual Development	++	
Goldberg	Surgency	Agreeableness	Conscientiousness	Emotional Stability	Intellect
Gough	Extraversion	Consensuality	Control		Flexibility
Guilford	Social Activity	Paranoid Disposition (r)	Thinking Introversion	Emotional Stability	
Hogan	Ambition and Sociability	Likeability	Prudence	Adjustment	Intellectance
Horney		Moving Toward			
Jackson	Outgoing, Social Leadership	Self-Protective Orientation (r)	Work Orientation	Dependence (r)	Aesthetic/Intellectual
Jung	Intuition	Feeling	Sensation	Introversion - Extraversion	Thinking
Kolb	Experiencing	Reflexion	Planning		Conceptualisation
Leary	Accommodator	Diverger	Converger		Assimilator
	Control / Dominance	Affiliation / Love			
Maslow	Self-Actualisation				Self-Actualisation
Marcia	Identity achievement	Moratorium	Identity diffusion	Foreclosure	
McAdams	Power Motivation	++ <	Intimacy Motivation	> ++	Power Motivation
Myers-Briggs	Extraversion vs. Introversion	Feeling vs. Thinking	Judging vs. Perception		Intuition vs. Sensing
Peabody	Power	Love	Work	Affect	Intellect
Rank	Individuation	++ <	Union >	++	Individuation
Rogers	Personal Growth				Personal Growth
Skinner		++ <	Socialisation >	++	

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Tellegen	Positive > Emotionality	++	Constraint	Negative Emotionality	Absorption
Watson		++	Socialisation >	++	
Wiggins	Agency	++	Communism >	++	Agency
Zuckerman	Extraversion		Psychoticism, Impulsivity, Sensation Seeking (r)	Neuroticism (r)	Psychoticism, Impulsivity, Sensation Seeking
	Extraversion/ Surgency	Agreeable-ness	Conscientious-ness	Emotional Stability	Intellect/ Openness
	FIRE	WATER	EARTH	QUINT-ESSENCE	AIR
Behaviourism	anticipatory learning	emotional conditioning	instrumental / operant conditioning		discrimination generalisation extinction

Note: (r) means 'reversed scored.' (This table is adapted from Digman [1997], Griffin & Bartholomew [1994], John [1990], and McCrae & Costa [1996] and taken from 'Great Ideas in Psychology', [http://www.personalityresearch.org/...](http://www.personalityresearch.org/))

I doubt if all of them are accurate (- the MBTI, as will be obvious, I regard to be a restrictive model and I have added Jung and Kolb; with the 'superego' by Catell the emphasis is on 'strength' etc. etc.). However, some of the above links have been substantiated. Since this is only a chapter with an open 'hidden agenda', the above will not be elaborated upon in full. All insights the above represents may tell about our remedies.

Some specific notes taken from 'Quotes' by Brand (<http://www.webcom.com/zurcher/quotes/brand/quotes.html>):

'When subjects of lower levels of education are surveyed, some of the Big 5-or-6 show a tendency to fuse to yield a reduced number of dimensions. In particular, extraversion sometimes correlates negatively with conscientiousness.'

Just started development (?): upper half periodic table: Hydrogenium, Lithium, Fluor?

'Likewise, will (Disagreeableness, our 2/6 ) and affection (Openness, our 3/5) sometimes fuse into a cruder contrast of Potency / Toughness (Nitrogenium, (2,5), Sulphur, (3,6)?) versus Gentleness / Sensitivity' (Borium, (2,3), Magnesium, (3,2)?).

'That as many as six dimensions (including general intelligence, which is similar with openness) are agreed today may well reflect the extensive use of highly educated testees instead of normal subjects.'

'Whether more than the Big 5-or-6 dimensions are recovered probably depends somewhat on whether the set of tests that is factored involves items not only about 'fluid', mood-related aspects of ability and temperament, but also about the 'crystallisation' of personality features into skills, habits, interests, values, sentiments and sensibilities.' (Lower half periodic table.)

Concerning Personality Disorders (PD), Neuroticism is significantly linked to Borderline PD, but it is also important in many of the other PDs. Schizoid PD represents almost pure Introversion, whereas Avoidant PD involves Introversion and Neuroticism (Widiger and Hagemaster in Plutchik and Conte; pp. 312 - 314). Conscientiousness and Neuroticism combined can be conceived as a scale ranging from Antisocial PD (low conscientiousness, low neuroticism), Borderline PD, Avoidant PD, Passive-aggressive PD to Compulsive PD (high conscientiousness, high neuroticism) (Romney and Bynner in Plutchik and Conte; p. 340) Extraversion and Agreeableness seem to be linked with Narcissistic PD, Paranoid PD, Schizoid PD, Dependent PD and Histrionic PD, where the PDs fall on a circumplex. PDs and their relation with Openness is not clear.

A problem with the Big Five is that it is rather static. The AB5C and other circumplexes seem more dynamic and promising. See below, 'The Zodiac as Sophisticated Circumplex?'. Even while testees show some stability in scoring over time, development and life-histories are hardly taken into account. For that we need other psychological approaches.

## NEEDS AND MOTIVES

I have refrained from charting some of Murray's needs and motives. (C. & S., pp. 93 - 122) Some remarks are in order.

While needs are directive, goal-oriented (to be linked to intuition, fire), motives have affective overtones (to be linked to feeling values, water). Both combined lead to a mental preoccupation (air). Eventually a motive is reflected in behaviour, in controlled action (earth). Note that this is the sequence of the learning cycle we have been talking about.

'Consideration of the perspective of the possibility to satisfy the need' is linked to another concept: 'incentive value' - to be linked to the whole control cycle? The perspective itself links with air, the value with water.

Some concepts that are linked to 'incentive values' are the 'expectancies' and the 'presence or absence of skills' that we have been talking about and which we used. It turns out that the 'incentive values' may lead to 'fourfold' learning cycles with trials and errors and control cycles pursuing differentiated goals, but also 'threefold' behaviouristic ones. Inability to achieve set goals turns into the imbalances we have been describing.

The ideas that there are temporary and long-term needs, that needs and motives can interrelate and even fuse, that they can be in service of, or in conflict with one another, would make it appropriate to chart them on the periodic table, both on the horizontal and the vertical axis. The complexity of possible ways of interaction might make a two-dimensional periodic table a superficial one, but at least it would allow for some differentiation.

Needs in general are supposed to remain unconscious and latent ones to be long-term, while motives may be experienced and values may influence

conscious choice, coming out in behaviour, in a domain of action. (McClelland in C. & S., p.115)

The 'domains of action' would make it easiest to link the long-term needs and motives to the rows, as themes.

However, there is the idea and criticism on the motivational approach that any given behaviour can be based on an approach motive, or an avoidance motive. The question to be answered is if a person is motivated to attain goals, or if a person is motivated to avoid failure... (C. & S., p. 104) There seems to be no way to know... It even seems that both are two sides of the same coin... Interestingly, this point seems to affirm the idea of two inferior functions: one unavoidable, where avoidance may be the motive or need, the other uncontrollable, where control and success may be the motive or need. (The terms 'approach need' and 'avoidance need' would be better than the ones commonly used, because approach and avoidance refer to goals.)

A suggestion I would like to make is that the descriptions of needs and motives may partly derive from inferior and auxiliary functions. Why this suggestion? First of all because there arise five factors from self-attributed motives in the 'Personality Research Form' and also from the 'Edwards Personal Preference Schedule' (C. & S., p. 117). The problem is that there are no complete one-to-one relationships with the 'Big Five' and some relationships seem somewhat awkward to me. Sometimes a need is linked to two of the B5. On the other hand, it seems apparent that they reflect underlying qualities to those five. What comes out in 'self-attributed motives' may be mainly a superior function and an inferior one. Even a possible auxiliary one, that starts as an inferior, may come out. Because motivational psychologists often focus on uncovering 'latent needs' that often are not openly displayed, it may even turn out that the 'uncovered needs' do not load on the superior functions or traits they 'should' load on, considering the issues concerned!

Charting them in a clear-cut way is almost impossible. Possibly we need a 'development profile' (see below) of each of the testees to interpret them. Possibly the outcomes of the PRF and EPPS do not refer to needs and motives, but to 'wants' and ideals as concepts (air).

It would have been a very big surprise if there would have been one-to-one relationships!

The above will make it evident that any links would be fuzzy. Some of what 'a need' *may* want to avoid or achieve, may be deduced from the inferior functions in the chapter 'Inferior and Auxiliary Functions' and with the help of the do it yourself kit. I will only mention which 'needs' scored on which traits from the Big Five.

The Big 5 (NEO-PI) related to PRF Needs:

Affiliation E+; Exhibition E+; Play E+; Nurturance E+ A+; Succorance N+ E+; Abasement A+; Defence N+ A-; Aggression N+ A-; Understanding A+; Change O+; Achievement O+ C+; Sentience O+; Dominance O+ A-;

Harm avoidance O-; Cognitive structure C+; Desirability E+ C+; Endurance C+; Impulsivity C-; Order C+; Autonomy N- O+; Social recognition N+

Be all this as it may, some of the concepts used in this approach - needs (goal oriented, unconscious), motives (possibly consciously experienced), mental preoccupation and behaviour, easily link with fire, water, air and earth. Avoidance and approach needs are useful to us. What is useful is what we are looking for first and foremost. We will not use Murray's 'needs', but Maslow's hierarchical pyramid (see below).

## THE BIOLOGICAL PERSPECTIVE

After the 'dispositional perspective' Carver and Scheier move on to the 'biological perspective' starting with good old Kretschmer and Sheldon. We will not go into them, because they are not in focus in personality psychology today, and they may make us extra biased by appearances. (We have been biased enough as it is in homoeopathy. Only think of the 'blond haired' Pulsatilla's, the fat Calciums etc.)

The biological perspective' is about 'temperaments' - supposed genetically based personality traits present in early childhood, showing (imperfect) continuity over the lifespan.

There is considerable evidence that heredity is important, but its impact seems to weaken over time except with 'intelligence'.

There are correspondences between the three temperament dimensions - with one of them divided into three subscales, totalling five (from Buss and Plomin) - and the 'Big Five'.

'Although the fit is less than perfect, the set of qualities proposed as biologically based temperaments bears more than just a slight resemblance to the 5-factor model' (C. & S., p. 145).

Roughly we get the scheme as presented in the above chart.

'Imprinting' in the sociobiological approach is easily connected to a second general stage, with symbiosis, the Mother complex. Imprinting, 'cannot be observed, without being changed'.

Other issues in this approach (like sexual orientation, genetic similarity and attraction, mate selection and competition for mates, aggression and the young male) certainly are interesting as well, but I do not see much practical use, except that some issues here may account for predominant 'female remedies' and predominant 'male remedies'.

Theoretically interesting is Eysenck's proposal of higher typical (or resting) levels of the ARAS (ascending reticular activating system) leading to cortical arousal with introverts. (C. & S., p. 162 - 177.) In the absence of anything else going on, introverts are more alert than extraverts. There is quite some evidence for this idea, even though it is a simplification.

Whatever other implications, it makes our simple description of introversion - learning to avoid pain - fitting enough. To be able to learn, or to be able to

be conditioned, one has to be alert. To be able to control, one first has to learn, after which one can go on in an 'automatic pilot' fashion in going for differentiated goals.

Whatever the physical or physiological mechanisms (several different ones have been proposed), they come down to patterns of approach and/or avoidance. 'Go' systems versus 'stop' systems. (Note however, that Eysenck's introversion - extraversion polarity is one of three of his supertraits, where ours has introversion - extraversion, introspectiveness - expectation etc. Identical terms are not synonymous! If Eysenck's introversion is the same as Big Five Introversion, the alertness links easily with 'attitudes' and spontaneous acts that may, or may not, start learning cycles (see Abraham below). On the other hand, functions, orientations of consciousness are pervasive, dimensional (, though quantised). We could say: the more dimensions, the more refinement. To keep terminology clear, I have added (IN) and (EN) to Eysenck's extraversion polarity.)

Neuroticism, or emotional stability - identified as quintessence in the above - Eysenck links with a 'visceral brain', subcortical, though with links to the cortex. These centres are supposedly linked to arousability.

With high anxiety (neuroticism, emotionally unstable) and introversion (IN) people tend to become susceptible to many conditioned anxieties and depressions. With high anxiety and extraversion (EN) may result in poorly socialised behaviour, including psychopathy, or antisocial personalities, or sociopathy.

In our framework we may expect anxiety and depression especially in the introverted intuitive function (first row, first and eleventh column; Aurum is here, with the strongest blackness and suicidal 'disposition'), but also in the possible auxiliary extraverted thinking function (no perspective anymore; columns 7 and 15, row 5). We may expect poor socialised behaviour especially in the extraverted intuitive function (ninth and seventeenth column, seventh row; no need to mention Fluor, Chlorum, Bromum etc.), but also in possible auxiliary introverted thinking (withdrawn, queer, refusal to play the game; columns 5 and 13, row 3). We may expect them with quintessence (columns 10 and 18).

We may also have a look at introverted and extraverted intuition when they function as inferior functions, influencing from the unconscious, popping up sometimes.

Introverted intuition is inferior to sensation (columns 6 and 14, fourth row) and we get almost paranoid anxiety and depression, also linked to feelings of guilt.

Extraverted intuition is inferior to introverted feeling (columns 2, 4, 12, row 2). We know about eruptions of anger and disruptive behaviour with them.

All this is what we find, even though anxiety and depression are almost 'non symptoms', because they are so common. Again in line with quintessence - pervading all, but highlighted in the mentioned rows and columns.

Where Eysenck uses the axis neuroticism and the axis extraversion to

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arrive at an anxiety axis and an impulsive, active sociopathy axis, Gray turns it around. He uses an anxiety axis and a impulsiveness axis to arrive at a neuroticism axis and an extraversion axis.

Do we have another interdependent set of four? Quintessence divided into an earthy neuroticism, an intuitive impulsiveness, a thinking extraversion, a feeling anxiety??? I am juggling... The point is that we may need at least four interdependent aspects to analyse a situation, as Arthur Young makes clear (in the Geometry of Meaning). Better even, would be twelve as a minimum?!

Eysenck used neuroticism and extraversion to arrive at descriptions analogous to old fashioned 'phlegmatic' (similar with water), 'melancholic' (earth), 'sanguine' (air) and 'choleric' (fire). (C. & S., p. 66)

	emotionally stable	emotionally instable
introvert	phlegmatic passive, careful, reliable etc.	melancholic pessimistic, sober, rigid etc.
extravert	sanguine outgoing, talkative, responsive etc.	choleric active, impulsive, aggressive etc.

We may use his ideas at the beginning of the periodic table. We may use it even before the beginning of the periodic table. 'In the beginning was the word...' Neuroticism can be described as arousability. When there is no arousability, there is nothing. No relationship. An unfertilised egg. When arousability starts, it immediately reacts with the extraversion (N) dimension, sensu Eysenck. Walling off and unknown, absent, with introversion (IN), or showing off and gone, with extraversion (EN). No structure. Like a photon?

While Eysenck uses those two dimensions as the background of the four, the periodic table metaphor may illustrate their continued presence, and necessarily so. Arousability combined with extraversion (EN), sensu Eysenck, results in 'choleric' as a start. Hydrogenium like. Only after that, differentiation and hierarchisation become possible. 'Choleric' becomes the first branch. The spark of light of an unborn child. The unborn child needs to be a little stable, needs quintessence, needs Helium. It also needs introversion (IN), walling off, otherwise it will stay in Helium like fashion. We might view choleric as a blend of extraversion (EN) and emotional instability, but we may also view it as branched off. We come to a point that choleric itself interacts with stable neuroticism (quintessence) and introversion (IN). Stable neuroticism and introversion (IN) make for phlegmatic in Eysenck's scheme, second row like. Choleric added we arrive at Lithium, and we have all the ingredients for sanguine and melancholic. At this point they already operate on different hierarchical levels.

There are enough ingredients for learning to occur, so that control may become possible.

‘The One becomes the Two...

The Two become the Three and the Many...’

What comes out in the periodic table metaphor is that development is needed on a lower hierarchical level, before the ‘themes’ can come out.

The presence of ‘neuroticism’, ‘arousability’, ‘quintessence’ comes out again in the division and shifts between introspectiveness and expectation.

In line with Eysenck’s view is Newman’s idea, that neuroticism makes an extravert (our EN) act even more like an extravert (EN), and makes an introvert (IN) behave even more like an introvert (IN). (C. & S., p. 187.) Newman has come to the belief that extraverts (EN) and sociopaths fail to shift from a reward-based orientation to a punishment-based orientation when the situation calls for it. Something seems to keep these people from shifting back and forth. Given an opportunity for reward, everyone (introverts (IN) and extraverts (EN)) adopts an approach orientation. When punishment occurs, introverts (IN) stop and reflect. Extraverts (EN) keep responding; they keep acting, in an impulsive, possibly sociopathic way. While extraverts (EN) are able to learn, they usually do not pay much attention to punishment. They continue to engage in endeavours in the face of failure...

This last line we already had. We used the same sentence when we were going into positive expectancy. There are similarities between them. It will be clear that I am using the terms introspection and expectancy, as being more ‘evolved’. I am using them in a way that assumes a possibility of choice.

(There are other interesting psychologists with similar theories in this approach as well, like Zuckerman for instance. However, the above links easiest with our scheme.)

Eysenck has heavily criticised ‘The Big Five’ and has stuck to ‘The Big Three’ that he introduced himself. Added to Neuroticism and Extraversion there is Psychotism (P-E-N). In my understanding there is no need for such a controversy. We are only talking about models of psychic reality, not reality itself, aren’t we?

‘What first attracts our attention is the consistent relationship (median  $-.40$  in 5 large samples) between Extraversion and Openness....as well as the negative relation (around  $-.40$ ) between Neuroticism and Conscientiousness... ...if Openness could be seen as a - very important - facet of Extraversion, and Conscientiousness as an important component of the positive pole of Neuroticism; and if, conversely, as is well known, Agreeableness is a good marker of Psychoticism [5 refs], is the ghost of the P-E-N system not reappearing here...?’ (F. Silva et al., 1994, *Personality & Individual Differences* 17.)

Eysenck himself also linked Agreeable with the opposite of Psychotism.

A 'simple solution' to the controversy can be found below in 'The Zodiac as Sophisticated Circumplex' below.

## FREUD

Of course, we cannot skip Freud in the psychoanalytic perspective (C. & S., pp. 198 - 257). We do not need many words, because it is quite easy to chart some of his topographical model with its dynamics. The only real surprise to me is the connection between Borium (2,3) and the description of the 'oral sadistic' substage in development. However, we know about Borium mainly from its connection with Borax (baborate of sodium); it may be that Freud made some predictions on our Borium picture...

I can recognise oral incorporative - helpless and dependent - in Beryllium (2,2), anal retentive - rigid, neat and orderly, obstinate, obsessive - in Carbon (Graphites) (2,4), anal expulsive - as a basis for adult productivity and creativity, but possibly messy, cruel and hostile - in Nitrogenium (2,5), phallic oedipal - competitive and jealous, with castration anxiety - in Oxygenium (2,6), and phallic hostile - seducing as many women as possible, or seductive without sex (castrating) - in Fluor (2,7) and we have skipped oral sadistic with Borium: 'with biting sarcasm and verbally aggressive'. (However, there is 'he rebukes people for trifles' in Borax in Allen.) Of course they might be charted vertically as well.

Let us see if we can find links with some 'mechanisms of defence', or 'projective techniques'. After some initial shuffling by myself, I found out that there was hardly any need to do so. The DSM IV already provides us with seven groups from 'primitive' to 'evolved' that seem fitting enough for now (taken from Van, van 't Spijker and Trijsburg (1997); see also Vaillant, mentioned in Abraham, (1997)). They lean heavily on Anna Freud still.

Abraham is used besides the DSM IV alignment below, (from pp. 51 - 63; pp. 127 - 175; see below). His words are marked with (A). (I have made no changes in the following order.)

Stage 1: disregulation of defence; split from reality.

Psychotic denial, psychotic deformation, distortion, psychotical projection (concretistically supernatural), hypochondric.

Easily linked with introverted intuition, 'unborn'. Think of Hydrogenium (1,1). 'Autistic behaviour, no communication possible; fear of fusion, 'now is ever', fear of disintegration (A).'

Stage 2: withdrawing or acting (out).

Apathetic withdrawal, passive aggression, 'help rejecting complaining', agitation (prereflective).

Also primitive idealisation and devaluation (very changeable, black and white judgements), projective identification (inducing 'negative' behaviour in others), disqualifying, splitting (now you are the best, tomorrow the worst), reactive disattachment ('indifference'?), autistic (schizoid) fantasy, dissociation? (A)

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Similar with introverted feeling, the 'mother complex'. Think of Beryllium (2,2) and Magnesium (3,2).

'Agitation, omnipotent behaviour, basic anxiety and distrust, self-depreciation, resignation, 'pseudo-independent' (A).'

Stage 3: strong deformation of reality in ascribing qualities to self and others.

Primitive idealisation and devaluation (projective identification), splitting, autistic fantasy.

Also displacement (becoming angry at your secretary in stead of your wife or mother), isolation of affect, intellectualisation and rationalisation? (A)

Jan Scholten's puberty; relationship oriented. Think of Aluminium (3,3).

Perfectionistic, continuously doubting, passive-aggressive resistance, trying to control, negation, pretending that nothing is wrong, spasmodic tenacity, self-punishment (A).

Stage 4: denial.

Repression (defence), neurotic denial, projection, rationalisation.

Also reaction formation (turning active into passive, passive into active; externalising (the 'guilt' is outside), sexualising), devaluation? (A)

Rigid defence, down to earth. Think of Germanium (4,4).

Pretence, showing off capacities that are doubted by the person that displays them, fantasising about successes, fear of failure; exhibitionism of supposed superiority (A).

(With the emphasis on 'capacities' it links with the fourth row of the periodic table. Note 'image' from Sankaran with Silicon, also fourth sub-stage.

If the emphasis would be on 'show' it would fit better with the fifth row and Phosphorus (3,5).)

Stage 5: slight deformation of reality in ascribing qualities to self and/or others in service of sense of self.

Devaluation, idealisation, omnipotency fantasy. (Compensation?)

'Also postponement, frustration tolerance, sublimation, ambivalence? (A)'

'Assertivity, affiliation, making working alliances; self-respect, empathy (A).'

Stage 6: mentally restrained, seeking compromises.

Dissociation, intellectualisation (detached from the personal value, repressing emotional quality), isolation of affect, displacement (transference), reaction formation (f.i. repressing jealousy and 'replacing it by effusive positive displays'), repression.

'Also relativating, humour (A).'

'Deliberate decisiveness and execution; with the possibility of living through mourning (A).'

(Intellectualisation here can be understood as a *transformation* of rationalisation; 'repressing emotional quality' links with the general 'secretive' of general stage 6; the compromises sought after concern values that are shared, hence the link with general stage 6, extraverted feeling.)

Stage 7: with high adaptive value.

Affiliation, anticipation, altruism, humour, suppression (conscious repression), sublimation, assertivity, self-observation (insight).

'Also synthesis, including paradoxes; innovation (A).' (Dying (A).)

Stage 8/0: regression.

All stages: repression, based on anxiety (quintessence, pervading all). Anxiety may be the background of all avoidance motives.

General stages 1-4: denial: threats from outside.

Regression may occur at all stages, but it will be clearest in stage 8/0.

(The DSM IV terms are different from the original English terms without a doubt. I have a Dutch translation only.)

## THE DEVELOPMENT PROFILE

A lot of people have been inspired by Freud's ideas. In the 'neo-analytic perspective', 'ego psychologists' have emphasised the adaptive value of the ego, in which the ego learns to fit better and better into the world. Abraham, a Dutch psychiatrist, whose work we used in the above seems to fit in this approach. Probably inadvertently, Abraham has made interesting short descriptions of 'essences' of our remedies in his work. (Abraham, 'The Development Profile', ('Het Ontwikkelingsprofiel'); 1997) He made a 'periodic table' with 10 rows and 10 columns with the 'rows' with 'higher development' in each subsequent row in his attempt to integrate and operationalise development theories.

1. Without structure. Similar to the first row
2. Fragmentation. Similar to the second  
(with some first row characteristics).
3. Egocentricity. This one I would like to link to all rows
4. Symbiosis. Similar to the second as well.
5. Resistance. Similar to the third.
6. Rivalry. Similar to the fourth.
7. Individuation. Similar to the fifth, left half.
8. Connectivity. Similar to the fifth as well, right half.
9. Generativity. Similar to the sixth.
10. Maturity. Similar to the seventh.

Abraham's work makes this chapter an almost superfluous one, once Jan Scholten's grid and workout is put next besides Abraham's. We are talking about links aren't we? Abraham supplies a lot of them.

The following order in the rows Abraham based on Gedo (1993), Tyson and Tyson (1990), Freud, A (1963), Freud, A et. al. (1965), Nagara (1963), Gedo and Goldberg (1973), Wilson and Gedo (1993), Loevinger and Wessler (1970), Bellak, Hurvich and Gediman (1973), Kernberg (1981) and Weinryb and Rossel (1991).

Column-wise Abraham starts with 'social attitudes' toward the outside

world. We might say 'spontaneous attitude', 'innocent attitude', unquestioned; clearly corresponding with a first stage. He follows Erikson (1963) and Colarusso and Nemiroff (1990).

In the second column come the 'object relations' in which the meaning and 'value' of 'the other' in relationships is described. It corresponds with transactional analysis from Berne (1964) and the conflictual relationship theme method by Luborsky and Crits-Cristoph (1990). The whole column certainly has a vulnerable 'feeling' tone, there is dependence here: second sub-substage. In the term 'object relations' the 'object' is another person. The focus is on bonds between people. Arthur Young used 'binding' as a keynote for the second general stage.

In the third column there are 'self-images', the ways someone defines himself, derived from Blum (1982), Sandler J. and Rosenblatt (1962). There is also reference to Hartmann (1948) and Kohut (1971). Another way of saying the same thing: the perspective one uses to have a sense of having a centre. Self-determination. Third stage, atoms take on a centre, introverted thinking.

We already emphasised the link between 'norms' and earth, the fourth general stage. This is Abraham's fourth column derived from Loevinger (1976) and Kohlberg (1981).

The fifth column describes 'needs' based on Anna Freud (1925), Abraham K. (1925), Horney (1942), Hartmann (1948), Maslow (1954) and Klein (1976). As Carver and Scheier mentioned, the terms needs and motives are often used interchangeably and Abraham's column describes affective yearning and behaviour to gain satisfaction. This column corresponds to our sixth sub-substage and I would like to interchange it with the sixth column from Abraham.

In the sixth he describes the ways how someone symbolises the significance of his experiences: cognitions. He follows Piaget (1962), Sandler (1975), Klein, Matthieu-Coughlan and Kiesler (1986) and Vervaeke (1986). A 'perspective', 'significance'; thinking again, our fifth sub-substage. The seventh and eighth column can be combined: our seventh sub-substage. 'Problem solving behaviour'. 'Reality' is distorted in the earlier stages. We may recall 'hunches can be wrong', referring to intuition. Here Abraham draws from Anna Freud (1936), Vaillant, Bond and Vaillant (1986) and Vaillant (1994).

The last column is on general themes, included in 'projective techniques' in the above. The generality without special emphasis of any function makes them fitting in the column with the noble gases.

(All specifics about the references can be found in Abraham's work.)

Even though we can not regard all his descriptions as completely accurate descriptions of our remedies, with just a little bit of imagination we can see how they fit in with our known pictures. You will find his headings in the grid. It supplies some 'new' language for our remedies. (Reduction from 10 to 7 sub-stages horizontally and 10 to 8 substages vertically in the grid is mine. 'Egocentricity' as a row has been skipped, because it may pervade

them all. 'Egocentricity' with 'narcissism'. In columns 3 - 10 I have used the electron subshell levels again to point at possible conflicts, except in row 6, where Abraham's 'individuation' seems fitting.)

It would be interesting to see how trained psychologists would score our cases on this Development Profile... If we are looking for links in 'accepted' areas, here we have got some more!

To give a specific example that I would like to link to Aurum (6,1), Abraham's number 81, 'responsibility' (p. 31; translation mine).

'The patient considers himself realistically and actually responsible for society to function and for the well-being of others in general. The qualification 'realistically' excludes more responsibility than is reasonable or possible. A contribution to the welfare of others is an aim. Someone who does something that is coincidentally of use to others, does not behave 'responsible'. If something he does is in service of himself as well, it fits the definition when the patient feels practically responsible for the welfare of others.'

He adds (p.167): 'The qualification 'actually' denotes that the patient is operating in line with his conviction... It is a privilege to be allowed to help.'

Abraham's descriptions in the later substages are often positively formulated to be able to make clear distinctions with earlier substages. That is one reason why I want to add from the corresponding column in the 'egocentricity row', number 21, 'superiority' (p. 28).

'The patient behaves as if he is better than others. His behaviour seems like that of a president or king. He does not consider his behaviour to be special. He does not need to prove his superiority, because it is 'self-evident'. He expects to be treated as special. This often becomes clear from angry or critical reactions from others, that he does not take serious by the way. The 'self-evidence' of his special position distinguishes 'superiority' from behaviour at the level of 'rivalry' (our Kalium (4,1), but better even Cuprum (4,1)) in which such a position needs to be conquered. Superiority often, but not always, coincides with an impossibility to regard others as equals. Others who think, feel or act similar to the patient are experienced as being of the same kind. The other way around, in which it is impossible to treat others as equals, is not always coinciding with 'superiority'.'

We might link 'egocentricity' to 'neuroticism' of the Big Five...

(I have chosen this example, because even if you know nothing about homoeopathy, some of the symbolism of gold will be clear. Our provings, our materia medica, our practices confirm the symbolism: a 'responsible king'. Silver (Argentum (5,1)) just above Aurum, is a 'connected queen', living together with the king. Cuprum (4,1) is the 'conquering general in rivalry'. Etc.)

Another example: one that I would like to link to Oxygenium (2,6): 'stimulus hunger', number 15 (p. 44, p. 131):

'The patient tries to fill an inner emptiness with external stimuli. These stimuli can consist of a big amount of 'lustful' experiences like sex or alcohol. There may be an attempt to escape from emptiness and boredom in dangerous activities. The emptiness is absolute. There is nothing and nothing has ever been. Sometimes the patient needs to hurt himself to ensure himself that he exists: 'automutilation'.'

We combined some of Abraham's rows and we may add 'passive need for love', number 35 (p. 44, pp. 141, 142 ):

'The needs of the patient are oriented first and foremost to the outside world as the possible source of satisfaction. Gaining satisfaction implies that the outside world has to supply. It may concern the incorporation of care, both physical and psychosocial: being fed, wanting applause; wanting to be caressed, wanting to be valued and rewarded. Essential is that others are obliged to satisfy the needs. The intensity with which the patient yearns for satisfaction signifies the existential element present. Characteristically there is the 'endless' and receptive nature of the needs. They may never be fully satisfied. Often the patient will be characterised as a 'bottomless pit'. Paradoxically the patient may be able to actively strive after satisfaction of his passive need for love by earning recognition for accomplishments, or by forcing care by 'active' helplessness or even by threats to commit suicide. This behaviour is also referred to as 'passive aggressive': 'you have to save me, otherwise I will go under.' Provocation of punishment, or negative attention may be a manifestation of passive need for love. Often patients organise the satisfaction of their needs themselves. Even then, the source of satisfaction is outside: the patient comforts himself with self-pity, taking leave from work for a day, a hot bath or a movie. An indirect way to satisfy their own need for love is in supplying it to others. By identification with the receiver, the patient gets satisfied himself. This is 'pseudo-altruism'.'

'Mirroring', number 25 (p. 44; p. 136) applies to the whole column (16, but also 8 as you will recall) in imbalanced situations:

'The patient expects to be reinforced by others, especially concerning his excessive ideas about his own value. The confirmation may be direct or indirect, explicit or implicit. The need manifests in only wanting to mix with people who think, feel and act in similar ways.'

No need to comment, Oxygen is easily recognisable. This is another example which can easily be translated symbolically. We all share a 'passive need' for Oxygen and we will do all to get it.

# SOME PSYCHOLOGICAL THEORIES, TERMS AND WORKOUTS CHARTED ON THE PERIODIC TABLE OF

## CHEMICAL ELEMENTS AS THEY CORRESPOND WITH HOMOEOPATHIC MATERIA MEDICA

[illegible]

\* in some areas to be read as - 'the other is seen or used as'

His 'needs' and 'cognitions' in the columns have been interchanged in comparison with the original.

	<b>egocentricity</b> (keep in mind 'positive expectancy', continuance on a beaten track even in the face of failure)	<b>egocentricity</b> (keep in mind 'learned helplessness' and 'testing skills')
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5
6	6	6
7	7	7
8	8	8
9	9	9
10	10	10
11	11	11
12	12	12
13	13	13
14	14	14
15	15	15
16	16	16
17	17	17
18	18	18
19	19	19
20	20	20
21	21	21
22	22	22
23	23	23
24	24	24
25	25	25
26	26	26
27	27	27
28	28	28
29	29	29
30	30	30
31	31	31
32	32	32
33	33	33
34	34	34
35	35	35
36	36	36
37	37	37
38	38	38
39	39	39
40	40	40
41	41	41
42	42	42
43	43	43
44	44	44
45	45	45
46	46	46
47	47	47
48	48	48
49	49	49
50	50	50
51	51	51
52	52	52
53	53	53
54	54	54
55	55	55
56	56	56
57	57	57
58	58	58
59	59	59
60	60	60
61	61	61
62	62	62
63	63	63
64	64	64
65	65	65
66	66	66
67	67	67
68	68	68
69	69	69
70	70	70
71	71	71
72	72	72
73	73	73
74	74	74
75	75	75
76	76	76
77	77	77
78	78	78
79	79	79
80	80	80
81	81	81
82	82	82
83	83	83
84	84	84
85	85	85
86	86	86
87	87	87
88	88	88
89	89	89
90	90	90
91	91	91
92	92	92
93	93	93
94	94	94
95	95	95
96	96	96
97	97	97
98	98	98
99	99	99
100	100	100

1 FIRE Unborn	H 1
------------------	--------

compulsive/innocent

Freud | (id), eros | presocial (no distinction between self and non-self) > Loewinger | symbiotic (Kohut: narcissism) > Mahler | physiological needs > Maslow | without structure > Abraham | incoherent |

H 1	He 2
--------	---------

(id), eros | light

falsification | autism



4 EARTH Shadow	K 19	Ca 20	Sc 21	Ti 22	V 23	Cr 24	Mn 25	Fe 26	Co 27	Ni 28	Cu 29	Zn 30	Ga 31	Ge 32	As 33	Se 34	Br 35	Kr 36
rigid, limited/responsible																		
ego, reality testing >																		
Freud conscientious conforming (awareness of 'imperfection', self-evaluated standards, guilt) >																		
Erikson intimacy vs. isolation (consolidation of self-conception; possibly self-absorbed) >																		
Maslow love & belongingness (companionship, affection, acceptance) needs >																		
Higgins actual - ought discrepancies; anxiety >																		
Abraham																		
rivalry >																		
(conquering)																		
resistance																		
(idolising)																		
liberation																		
conquering																		
versus:																		
(idolising)																		
dominated																		
idolising																		
conventional																		
achievement																		
hierarchical																		
derived from																		
conventional																		
dissonant																		
classifying																		
potential																		
power																		
displace-																		
ment																		
reaction for-																		
mation ex-																		
ternalisation																		
self-																		
punishment																		
exhibition																		
conquering																		
idolising																		
hierarchic																		
conventional																		
internalised																		
dissonant																		
potential																		
reaction for-																		
mation ex-																		
ternalisation																		
exhibition																		
conscientious ('complicated', independent, tolerant - when balanced) >																		
(in consensus with social group) >																		
molecular																		

5 AIR Anima	Rb 37	Sr 38	Y 39	Zr 40	Nb 41	Mo 42	Tc 43	Ru 44	Rh 45	Pd 46	Ag 47	Cd 48	In 49	Sn 50	Sb 51	Te 52	I 53	Xe 54
inflated/enchanted																		
super-ego; ego ideal >																		
Freud																		
individualistic (appreciation, respect for differences) >																		
Loevinger																		
intimacy vs. isolation (self-absorbed) >																		
Erikson																		
esteem needs (appreciation) >																		
Maslow																		
actual - ideal discrepancies; depression >																		
Higgins																		
actual - ideal discrepancies; depression >																		
Abraham																		
connectivity >																		
self-respect																		
togetherness																		
productivity																		
equals																		
individual																		
authentic																		
fundamental																		
self-confrontation																		
identity																		
assertivity																		
self-control																		
self-respect																		
togetherness																		
equal																		
mates																		
authentic																		
relational																		
fundamental																		
self-explaining																		
intimacy																		
ambivalence																		
affiliation																		
empathy																		
connectivity (terms refer mainly to balanced possibilities) >																		
generativity vs. stagnation; creativity (self-indulgence) (care) >																		
plant																		

6 WATER Animus	Cs 55	Ba 56	La * 55-71	Hf 72	Ta 73	W 74	Re 75	Os 76	Ir 77	Pt 78	Au 79	Hg 80	Tl 81	Pb 82	Bi 83	Po 84	At 85	Rn 86
manipulative / metamorphosis																		
Freud	super-ego; conscience >																	
Loevinger	autonomous*** (awareness of interdependency, coping with conflicting needs, allowance of 'tumult') >																	
Erikson	intimacy vs. isolation (self-absorbed) >																	
Maslow	esteem needs (mastery and power) >																	
Higgins	actual - ideal discrepancies; depression >																	
Abraham	generativity >																	
	responsibility	care	connectivity (5) versus generativity >	self-explaining self-interpretation	intimacy integrity	ambivalence affiliation relativity deliberate action	empathy mourning	generativity >	responsibility	care	ideological personal	existential personal	self-interpretation	integrity	relativity deliberate action	mourning		
generativity vs. stagnation (self-indulgence) (care) >																		
animal																		



JAN SCHOLTEN'S PERIODIC TABLE OF CHEMICAL ELEMENTS;  
KEYNOTE ESSENCES AND ISSUES (JUNGAN FUNCTIONS, ARCHETYPES, BIG FIVE AND REFLECTED KINGDOMS ADDED)

column	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Jung and zodiac	intuition fire	feeling water	introverted intuition fire	introverted feeling water	introverted thinking air	introverted I/E sensation earth	extraverted thinking air	extraverted feeling water	extraverted intuition fire	extraverted E/I quint. ether	introverted intuition fire	introverted feeling water	introverted thinking air	introverted I/E sensation earth	extraverted thinking air	extraverted feeling water	extraverted intuition fire	extraverted E/I quint. ether
Big Five stage	extraversion 1	agreeable 2	extravers. 1	agreeable 2	openness 3	conscient. 4	openness 5	agreeable 6	extraversion 7	neuroticism 8/0	extravers. 1	agreeable 2	openness 3	conscient. 4	openness 5	agreeable 6	extraversion 7	neuroticism 8/0
	/ introspective; 'negative expectancy' / expect failure / avoidance; helpless; fearful; testing skills																	
quintessence																		
neuroticism																		
intuition >	compulsive innocent		compulsive innocent							destructive moral care							destructive moral care	absent
extraversion		vulnerable yearning								manipulative transformat.		vulnerable yearning				manipulative transformat.		
feeling >																		
agreeable																		
thinking >																		
openness																		
sensation >																		
conscientious																		
	start	posion	compare	establish	prepare	prove	exercise	persevere	near success		conserve	divided	retreat	formal	loss	remem- brance	end licentious	unsocialised SENSATION SEEKING rest

1 FIRE Unborn	H 1	He 2
compulsive/innocent		light freedom from being autism kataplectic hospitalisation denial of existence

2 WATER Body	Li 3	Be 4
vulnerable/yearning body	impulsive person changeable weakness of will malleable manic depression	observation of who you are yielding adapting retreat chameleon

B	5	C	6	N	7	O	8	F	9	Ne	10
doubts about self	stability / lability of value of self meaning father God timid fixed, rigid	hold on to self	assertive enthusiasm enjoy cosy victim tramp begging hypochon- dric	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial	loss of values glamour abused amoral no taboos gambling psychopath crime sex superficial

3 AIR Mask	Na	Mg																																
	11	12	determination of position in aggression pacifism divorces																															
confused/determined relationships	impulsive in relationships lonely vulnerable grief																																	
4 EARTH Shadow	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr																
	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	molecular IES															
rigid, limited/responsible task, duty, work	observed simply duty		in search of a task		the first official job		practise exercise		pushing in work		last preparation		automatic control		cramped control		overall in routine		formal in work		loss of work		neglect of work		reliement		freedom from show							
	competence watched fearful withdrawal		changeable doubts		complaining alternating anorexia boulimia addiction doubts		learning shame hiding tough		firmness perseverance discipline soldier		police crime examination fight		neat controlled repression emotions lawyer judge		ritualism jailor		restless repetition copies reexamination		civil servant forms		bankrupt bailiff theft fastidious		lazy guilt theft		adultery passion guilt psychosis penial servitude		monastery cloister							
5 AIR Anima	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe																
	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	ET															
inflated/enriched creativity, art, science	impulsive show		determina- tion of subject over- whelmed artistic Cinderella		doubts about showing postponing creativity		practise exercise		forcing to be able to show labour manager		last preparation		automatic show		conservation of art		repetition of tricks		withdrawal on routine		loss of honour		neglect of creations		letting go of culture		freedom from power asylum							
			changeable doubts homoeopath flying		careful humiliated homesick		artificial studies		dress rehearsal		success performance in public		powerless drama reproduction forgery		Mecenas		tricks self-opinionated dogmatic antiques curator		discarded ideas and creations nailing end of career		departure being watched touched Dinosaur shocking		decay extravagant		emigration fugitive humour obsessive forgetting fleeing right to exist		plant							
6 WATER Animus	Cs	Ba	La *	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rn																
	55	56	55-71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	EF															
manipulative / metamorphosis leadership, power	impulsive power		comparing positions of power discouraged about power		first leadership		practise exercise		persistence		last preparation		automatic leadership		conservation of power		overall of power		holding on to outdated power		loss of power		memory of power		letting go of power		freedom from magic							
	Don Quixote pioneer		laughed at fool powerless backward hiding		come to the throne		coach teamwork stimulating		crisis manager inflexible strategy		crown-prince		king emperor arrogance isolation		shepherd responsible conservative suicidal prayer		tyranny manipulative intrigues secret police		conservative dogmatic suspicious		abdication ceremony lonely holding hands		anarchy sentenced to death		magic									

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## OTHER NEOANALYSTS

The way I have charted Robert White (C & S, pp. 271 - 273), above columns 3 - 18, has to do with our emphasis on imbalances. Effectance motivation is the motive to have an impact on one's surroundings. A competence motive is the motive to gain greater effectiveness. Low effectance motivation in columns 3 - 6 links with 'learned helplessness'. High competence motivation links with 'testing skills' in columns 6 - 10. When balanced it could have been the other way around: high effectance motivation could link with learning about internal control. Low competence motivation in the outside world, could link with high competence in internal control. The charting refers to the imbalanced relationships with the outside world. Imbalances refer to misapplications of valuable qualities...

Note that we are talking again about values, motivation, feeling. Similar remarks apply, as the ones we made with Murray above.

Ego-resiliency (Block & Block; C. & S., p. 273), the ability to modify ego-control, according to what a situation asks for, could link with quintessence, neuroticism and even the whole learning cycle and control cycle we have been talking about. It might link with the level of involvement and evolvment with learning and control.

Ego-control itself is a little harder: high ego-control - with delay of gratification, conforming and narrow and unchanging interests - seems to link with sensation, conscientiousness and 'psychic inertia', but it may be even better to view it as an avoidant blockage in the learning cycle: introversion.

Low ego-control - with no ability to delay gratification, immediate expression of feelings and desires, many-but-brief enthusiasms and interests, distractible and exploratory, nonconforming and unconventional, comfortable with ambiguity and inconsistency, impromptu - seems to correspond with blockage in the control cycle: extraversion.

'Ego resiliency seems to reflect, in part, the well adjusted pole of each FFM (five-factor model) dimension, whereas Ego undercontrol... reflects high extroversion, low agreeableness, and low conscientiousness' (Ewen, 1998, p. 142).

Alfred Adler (C & S, pp. 275 - 278) focused on competence motivation as being derived from an attempt to compensate feelings of inferiority. I cannot help it, but to me it seems to be a lot like Jungian compensatory opposing patterns. Inferiority may lead to avoidance, never trying; inferiority may lead to trying to be as useful to others as possible; inferiority may lead to trying to dominate others etc. etc. It may also lead to 'a great upward drive toward integration and 'superiority'. Adler used some 'types' as a heuristic device: a ruling one, a leaning one, a socially useful one and an avoiding one. There are rough similarities with choleric, phlegmatic, sanguine and

## PERSONALITY PSYCHOLOGY

melancholic; fire, water, air and earth.

All neurosis is, for Adler, a matter of insufficient social interest. We may rephrase: inadequate involvement, quintessential.

Links to the stages of life of Jane Loevinger (C. & S., pp. 279 - 283) and to psychosocial development of Erik Erikson (C. & S., pp. 303 - 316), can easily be charted, and no comments are needed. They can easily be charted, because Jan Scholten's approach is also a 'stages of life' approach. Abraham used Loevinger Piaget and Erikson among others; Loevinger used Piaget as well. Interestingly Erikson uses the word 'role confusion', an absence of direction in your sense of self. It highlights our use of 'confusion' for the third general stage.

Marcia (C. & S., p. 311) expanded a bit on Erikson and argued that the balance between identity and role confusion depends on a sense of commitment to an identity. He arrives at:

- foreclosure: the status of a person who made commitments without crisis; for instance a young man committed to become a surgeon, because his father and grandfather were surgeons; no consideration of implication of choices;
- identity diffusion: no commitment, no crisis; often feeling out of place; distant from parents;
- moratorium applies to a person who is in the midst of crisis, exploring alternatives, but hasn't made commitments; ambivalent about parents and not inclined to follow parents' wishes.
- identity achievement; after exploration with commitment; critical about parents and not concerned about living up to parents' wishes.

They can easily be charted: earth, air, water, fire; Silicium (3,4), Phosphorus (3,5), Sulphur (3,6), Chlorum (3,7). Disregarding the time element in development, we can mirror them: Natrium (3,1): innocent identity achievement, opting for trouble (in Abraham's scheme 'liberation'); Magnesium (3,2) in the midst of crisis, Aluminium (3,3) confused and Silicium (3,4) again, going by the rules. Of course they could also be charted vertically. Where Abraham's treatment of the object relations are charted vertically in the second sub-substage columns in our periodic table, Carver and Scheier's treatment of the object relations of Klein, Mahler and many others (C. & S., p. 294 - 302) I have charted horizontally in the second row... just to use some other terms, but also because the 'dependence' stands out even more. As you will recall, the pattern horizontally is similar with the pattern vertically.

Karen Horney's neurotic needs (C. & S., p. 319.), as a reaction to basic anxiety apply to the second row first and foremost.

Need for affection and approval, the indiscriminate need to please others and be liked by them. with extreme sensitivity to any sign of rejection or unfriendliness applies to the whole row, but clearest to

### PERSONALITY PSYCHOLOGY

Lithium (2,1) (also Beryllium (2,2) and Borium (2,3)).

Lithium (2,1): need for a partner who will take over your life; extremely afraid of being deserted and left alone. Also need for self-sufficiency and independence. Changeable. (Row 1)

Beryllium (2,2): also the need for a partner who will take over your life; extremely afraid of being deserted and left alone. Need for affection. This includes the idea that love will solve all of one's problems. (Row 2)

Borium (2,3): need for prestige, basing your self-evaluation on public recognition. Need for approval. (Row 3)

Carbon (2,4): need to restrict your life within narrow borders; undemanding, satisfied with little, preferring to remain inconspicuous. Also the need for perfection and unassailability, trying to become impregnable, constantly searching for flaws in yourself so that they can be covered up. They need to be in control at all times. (Row 4)

Nitrogenium (2,5): need for personal admiration, for admiration of an inflated picture of yourself; these people are overwhelmingly concerned with appearances and popularity. They fear being ignored, be thought plain, 'uncool,' or 'out of it.' (Row 5).

Oxygenium (2,6): need for power for its own sake; with adoration of strength and contempt for weakness; it may also be reflected in intellectual exploitation. Also the need for exploitation and the need for personal achievement, wanting to be the very best. Need for a facade of omnipotence. You will find these people devaluing anything they cannot be number one in. This is dominance for its own sake, often accompanied by a contempt for the weak. It can become manipulation and the belief that people are there to be used. It may also involve a fear of being used, of looking stupid. (Row 6)

Fluor (2,7) and Neon (2,8/0): need for self-sufficiency and independence, becoming a loner, refusing to be tied down to anyone or anything. (Row 7)

The last link accentuates something else as well, and we have not been that explicit about it: one can be an extravert, outgoing and at the same time very very lonely.

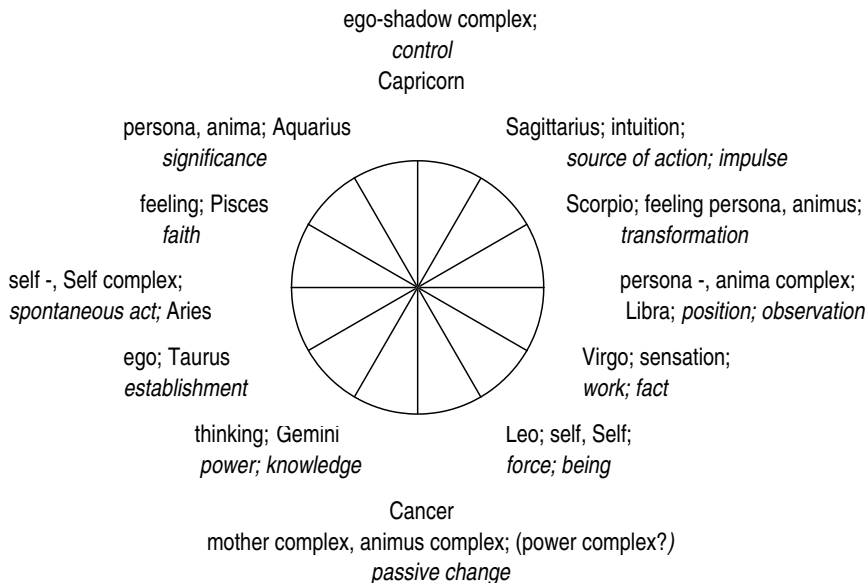
Interestingly, Horney noticed that, in contrast to a possible conception of children as weak and passive, their first reaction to parental indifference is anger, a response she calls basic hostility. To be frustrated first leads to an effort at protesting the injustice!

### BEHAVIOURISM AND SOCIAL COGNITIVE

Both Behaviourism and the Social Cognitive approach below may seem not immediately useful to homoeopaths, because they lack personality pictures or clear descriptions of imbalances. However, they have been, and are, important and influential in personality psychology. The main interesting point to us is in the way they may be charted on the zodiac and how they

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may highlight ways of learning and highlight perpetuances of imbalances. To me they represent some zodiacal concepts in another language. We used the zodiac in a behavioural way earlier, in looking for 'Rewards of Imbalance' in the chapter 'Inferiorities and Auxiliaries'. We may visualise it all with the chart that we used, and we will add some common psychological concepts later on:



Classical conditioning with its 'stimulus - response - result' (Pavlov; see C. & S., pp. 331 - 358), or 'relationship-act-state' in more general terms, was the start of the 'learning perspective' in psychology. Emphasis has often been on the 'responses', the conditional - and unconditional reflexes, that follow a 'stimulus'. In line with astrological treatment of 'triangles' is the remark by C. & S. (p. 339) that classical conditioning is a passive process, automatic.

We can relate the three-fold pattern to the several zodiacal signs of one classical element, mutable (relationship), cardinal (act) and fixed (state), all 120 ° apart from one another: fire triad Sagittarius, Aries and Leo; water triad Pisces, Cancer and Scorpio; air triad Gemini, Libra and Aquarius; earth triad Virgo, Capricorn and Taurus.

We get four different sets of 'conditioning' in this approach:

Conditioning as anticipatory learning: projecting in the future, visionary, fire. Sagittarius, Aries and Leo.

Emotional conditioning: water. Pisces, Cancer and Scorpio.

Discrimination, generalisation and possible extinction: air. Gemini, Libra and Aquarius.

All of them conditioned. A stimulus automatically leading to a result.

'Instrumental' or 'operant conditioning' in which there is conscious action to gain a satisfying outcome: earth. Virgo, Capricorn and Taurus. Note that 'relationship - act - state' also applies in this one (C. & S., pp. 339, 340). Even while it is active, it is a triad.

The above links with the ways behaviourists elaborated on the theme of conditioning. Interesting, but I cannot see the use, except that it illustrates that we need air for extinction, and earth for conscious action as it does in Arthur Young's scheme.

Reinforcement and / or punishment changes the 'state' by definition.

This brings me to comments on conditioning by Rescorla (1988, C. & S., p. 335). He states that organisms only learn when they are 'surprised' by something that happens to them. 'Pavlovian conditioning is not a stupid process by which the organism willy-nilly forms associations between any two stimuli that happen to co-occur. Rather, the organism is better seen as an information seeker using logical and perceptual relations among events, along with its own preconceptions, to form a sophisticated representation of the world.'

I do suspect that Rescorla is right and that it is nearer the truth to regard conditioning as a form of 'rule learning'. However, this need not mean that there is no place anymore for 'relationship - act - state'. Possibly 'relationship - act - state' remains significant, after the rules have been learned. They may even be there, without having 'learned' anything. Referring to 'experience in time' 'only'. Learning may need four steps as a minimum.

Of course they have developed more concepts, useful ones. Useful to them, and useful to their clients...

Then we come to 'social - cognitive learning theories'. In fact I borrowed some slightly adapted lines from this approach, in explaining the following order of the Jungian functions, in explaining Arthur Young's approach.

Vicarious learning, observational learning, in which one learns from empathy with, and/or observation of others etc. (C. & S., pp. 363 - 369; pp. 375 - 379), can link with the whole mutable tetrad: Sagittarius - Pisces - Gemini - Virgo and onwards to the whole zodiac because of the automatic triads that are linked to them. The earth triad is involved in almost all of the concepts that have evolved here.

Social reinforcement operates through Virgo - Capricorn - Taurus, in the here and now, as do all forms of reinforcement eventually. It changes the 'state' of Taurus.

The 'relationship' has an effect on the 'state' immediately, even if there is no immediate 'need'. The direction is clockwise: Capricorn - Virgo - Taurus, instead of the counterclockwise direction in the above. It is running the other way around.

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Specific 'coping' (Capricorn) - reinforcement (positive criticism, coming from the outside world; change of relationship *by* (!) the outside world, unconnected to any awareness of any relationship to the act itself with the one who acts; (Virgo) - state of having established something new (Taurus). 'Relationship - act - state' has changed into 'act - relationship - state', or 'state - act - relationship', or 'relationship - state - act'!

Only through more elaborate learning a connection may be formed between the reinforcement and the act! Only secondarily the reinforcement may turn into a 'press', that induces and results in a motive to behave in certain ways.

Self-reinforcement may seem to operate first through Aries - Sagittarius - Leo. Projecting 'acts' into the future (Aries) - anticipating on your own reward (Sagittarius) - envisioning a state of well being (Leo)? The actual behaviour, reward and state only occurs in the here and now: the earth triad. It is more complex than a simple triad.

Self-reinforcement is related to social reinforcement, as fire to earth. However, when you use self-reinforcement in a way derived from social reinforcement, you have been generalising and you have made a jump to air: observation of your own behaviour (Libra) - knowledge of the perspective of that behaviour (Gemini) - state of significance (Aquarius).

The generalisation you made even included a jump to water: you have allowed change (another act; Cancer); in allowing change you trusted (Pisces), which leaves a transformed state (Scorpio).

So, to be able to 'self-reinforce', you need all the other functions!

Vicarious emotional arousal (empathy) as an opportunity for learning as vicarious classical conditioning, operates through Cancer, Pisces and Scorpio. (Emotional conditioning in the above.)

The arousal itself does not constitute learning, but it surely changes you. Allowance of being changed (Cancer) - may result in empathy (Pisces) - may result in transformation, or a transformed state (Scorpio) again.

Semantic generalisation, generalisation along a dimension of meaning, links with our 'dimension' of water, feeling, value judgements as well. An evident link. Interestingly C. & S. mention: 'It's something people do often, and typically take completely for granted.' For fun you may have a look how Jung described the Animus. Semantic generalisation is supposed to occur through (unconscious) mental associations between cognitive elements and other stimuli... While 'mental' may seem to imply 'thinking', the emphasis should be on 'generalisation'. Thinking is 'objective general'; feeling is 'projective (subjective) general'. (See below.)

Vicarious reinforcement itself, with observation and generalisation, without immediate action, but influencing 'action tendencies' is described by C. & S. in a way that suggests counterclockwise direction again, but to me it does not seem that way; observation itself is an 'act': Libra (observation) - Gemini (generalisation, knowledge of interrelationships) - Aquarius (state of significance of considered knowledge).

In general we may note in the sequence 'act - relationship - state' that it is as automatic as is conditioning with its 'relationship - act - state'. In conditioning we may have the impression that it is something we do ourselves that induces change. In 'vicarious learning' it is the reinforcer that induces change.

There is one big question: what is coming from within, what is coming from without?

It is no wonder that the above 'learning perspectives' have sparked the philosophical issue of the 'loci of control' of behaviour. Are people puppets on strings? Are people pulling some strings themselves?

It is no wonder that Skinner and others saw it fit to exclude 'motives', 'cognitions' and 'wishes' etc. from consideration. The acquisition of language in children challenges Skinner's view most clearly. 'We 'goed' to kindergarten yesterday.' Generalising, even overgeneralising, rule based learning - internal. Rule based learning then, is to be linked to air with its (over)generalisation and behaviour becomes an application of a generalised rule that has been learned (earth)?

As you have seen we have been talking about triads. If you look carefully, there is really *nothing* in the above that comes near explaining what learning is like. It does not even tell who is learning. The only thing it tells is what kind of things may influence (automatic) behaviour. C. & S. open their chapter on classical conditioning that there are at least two requisites for conditioning to occur. One: an organism must already respond to a stimulus in a reflexive manner. Two: the stimulus concerned must be associated with another stimulus.

Where would those two come from?

We got four types of conditioning, four types of 'vicarious learning' in triads. For learning, we need tetrads, we need them for learning, we need them for control, for feedback loops. Those tetrads we have used in this book. Those may be used to make distinctions between drives versus incentives (see below) etc. We may now replace the two requisites needed for conditioning, for four needed for learning. One: we need awareness. Two: we need subjective experience. Three: we need generalising ability. Four: we need perceptions. (See also C. & S., p. 371.) Only with those requisites we may address the question who is pulling some strings.

As noted, the immediate homoeopathic use of the above is mainly in the awareness of how imbalances are perpetuated, even while they are taking ever new forms derived from basic imbalances. Ever new behaviour leaving central imbalances untouched? It becomes clear why some homoeopaths do consider a lot of treatments to be suppressive.

The above is clearly related to the issue 'what is to be cured in disease' (Hahnemann, *Organon*; § 3). In this way Behaviourism and the Social Cognitive approach touch an essential issue!

'Expectancy' in general is described by C. & S. (p. 368) as 'a mental model of relationships between acts and reinforcers.' Besides obvious air in this

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description, water seems to be involved, because expectancies involve value judgements. Psychologists split expectancies into 'incentives', the values that goals have for a person, and 'expectancies', the implicit judgements about how likely given behaviour is to result in attainment of the goals. Incentives - linked with feeling values, water; expectancies - linked with thinking perspectives, air; goals - linked with an envisioned purpose, intuition, fire. Fire projects a specific outcome into the future, based on the generalisations of air and water.

Only earth seems to be lacking. The here and now, the factual becomes subordinate to expectancies? In fact, the insights into expectancies illustrate that the perception of specific facts is not purely 'objective' anymore. It is always coloured by the other elements. We can also note that expectancies about outcomes are 'internal', it is something that I do. To do that there must be an 'I', an ego; there must be a certain amount of complexity.

In our periodic table metaphor there is enough complexity only in the fourth row and onwards. With the proposed rules on inferiorities and auxiliaries, introverted intuition and extraverted thinking are inferior to the whole fourth row, and extraverted intuition is inferior to a completely filled s orbital (second sub-stage). Especially inferior extraverted intuition is interesting, because it also applies to the fifth, sixth and seventh row with fully filled s orbitals. As a second inferior function we have inferior introverted thinking for a second sub-stage. We characterised them as follows (see the 'Do-It-Yourself Kit' at the end of the book).

### Inferior stage 7:

'Subconscious and uncontrollable perception of specific subjective visions / negative intuitions.

No control of freedom in options. The outside world is seen as uncontrollably destructive.

Wants to disregard uncontrollable visions, uncontrollable intuitions about destruction of their reality.

Concerned with possibilities and the future of the outer surroundings.

'Nothing that could be done: he knew the Communists would win out.'

Disagreeable perceived visions about society and disagreeable sensitivity to visions from society.'

### Inferior stage 3:

'Subconscious and unavoidable generalisation of 'objective' thoughts.

(= fixed ideas.)

Fails to learn to determine a perspective, that allows choices to avoid pain.

(Cynical.)

The outside world is seen as unavoidably confusing.

Wants to avoid thoughts about the lack of perspective of possible self-determination.

Dislikes philosophical principles or basic questions of life. Over-critical -

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thinking judgements. Cynical, negative thoughts. Thinks that he is a nobody, that life is worthless.'

'Negative expectancy' in columns 3 - 10 immediately follows from our approach and we can use the information of psychologists in our practices. In rows 1 to 3 any expectancies will be reactive to pain and most of the expectancies will be negative ones in imbalanced cases.

Rotter's concepts of internal and external loci of control expectancies (C. & S., pp. 370 - 373) can be used to make clear what could be the use of an 'introspective learning cycle' (columns 3 - 6) and an 'introspective control cycle' (columns 6 - 10). With the vulnerability in column 2, an imbalanced introspective learning cycle in columns 3 - 6, results in 'externals'. People with an external locus of control, experience their lives to be controlled by outside forces; chance, fate, whatever. A balanced learning cycle would lead to internals (columns 6 - 10). People with an internal locus of control (internals) tend to view their own actions as important contributions (reinforcers) in achieving set goals. At least some internal control of being able to react to fate can develop. This then, could lead to the realisation and the learning that not everything can be controlled, or adapted to, from the inside, in columns 10 - 14, moving on to a balance between fate and internal control in columns 14 - 18.

Since balance may be hard to get, one of the 'forces' may tend to get the upper hand. Columns 3 - 6 stick to external loci, 6 - 14 to internal loci, 14 - 18 to external loci. Again, referring to imbalanced cases. There is a lot of evidence that externals tend to shift their expectancies in a direction opposite prior outcomes. When they had success, they expect failure in the future. (In our scheme especially on the left in the periodic table, columns 3 - 6.) When they suffered defeat or failure, they expect, even claim, success in the future. (In our scheme especially on the right in the periodic table, columns 14 - 18.)

Unrealistic expectancies, blaming, claiming and complaining can be a clue in the differentiation between remedies from columns 1 - 6 combined with those from columns 14 - 18, and those from columns 6 - 14. An important factor contributing to the above, is the presence and stability of, internal, skills.

Again we have to do with an axis, internal locus of control - external locus of control. It is an axis, a continuous dimension, that can be understood in the same vein as introversion - extraversion, introspectiveness - expectiveness. A 'dimension' can be understood in several ways: as a scale, but also as competing forces, in which accentuation of one side creates an unconscious complex that continues to influence on the other side.

Efficacy expectancy, or self-efficacy - the level of confidence of the ability to actually perform adequate behaviour - from Albert Bandura (C. & S., pp. 373 - 375.) may seem superficially similar to internal locus of control, but internals can have low expectancies of personal efficacy, and externals can

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have high efficacy expectancies, if they see themselves as lucky or as well connected.

Observational learning (C. & S., pp. 375 - 379) could link with the learning cycle in the mutable tetrad:

Spontaneous attention, recognition - beyond the control of outsiders, hence 'spontaneous' on the side of the observer; Sagittarius.

Continued, maintained attention - dependent on intent, values of the observer, based on feeling, water; Pisces.

Retention with appropriate coding strategies - based on mental ability, thinking, air; Gemini.

Production (capacity to, and prior experience with necessary 'work' to repeat behaviour) - in the here and now, factual, sensation, earth; Virgo.

(After Bandura, 1986, in C. & S., p. 376, but adapted to serve my purpose.)

At each stage something can go 'wrong' and there are clear similarities with the learning cycle we used. Action - reaction - observation - control, or Aries - Cancer - Libra - Capricorn.

The 'acquisition' of 'behaviour potential' does not automatically lead to performance of that behaviour. It depends on incentives, reinforcement or punishment.

We may chart it all and notice that conditioning on the left seems 'deficiency based' and 'learning' on the right seems 'growth based', given the opportunity for growth and within limits. We are back at Arthur Young's arc, though slightly different.

(Note that Arthur Young ('GM', p. 46) already mentioned that the human states do not seem to translate into one another; they are 'fixed' in zodiacal terms. '(They) do not change into one another except through the appropriate relationships and acts'. They only change through observational learning and control and behavioural learning and control, combined with the triads. An 'observational control cycle' already has been described.)

Conditioning (rel. - act - state)	Observational learning (downwards)	Vicarious learning (act - rel. - state)
anticipatory learning	Sagittarius	self-reinforcement
emotional conditioning	Pisces	vicarious emotional arousal
discrimination, generalisation, extinction	Gemini	semantic generalisation,
instrumental / operant conditioning	Virgo	vicarious reinforcement derived' self- reinforcement social reinforcement

'Learned helplessness', 'testing skills' etc. are terms I borrowed from this approach, because they clearly refer to the columns where they are mentioned.

## THE PHENOMENOLOGICAL PERSPECTIVE

The 'phenomenological perspective' accentuates subjective experience, freedom in options and self-determination (C. & S., pp. 400 - 411). Here we have the 'human potential' from Carl Rogers with his emphasis on 'actualisation' as his term for positive, healthy growth. It can lead to 'self-actualisation'. In a way his approach is a 'need and motive approach' also, with 'self-actualisation needs' and 'conditions of worth' - motives, that push you into doing whatever it requires for self- acceptance or acceptance by others. Similar remarks apply as with Murray; they operate relatively unconscious.

Ideas on 'self-esteem maintenance and enhancement' in which we use defences to keep a sense of congruity or integrity of 'self', have similarities with the treatment of defences in psychoanalytic theory. The 'integration' that results from the defences are similar with Whitmont's 'psychic inertia', but also with the 'payment of having become a type' (see 'Inferiorities and Auxiliaries'). In the face of failure, we all tend to blame circumstances - the external locus of control, columns 3 - 6 and 14 - 18. In the face of success, we tend to use it as a confirmation of our enhanced self-image - internal locus of control; columns 6 - 14.

'Introjected regulation' by Ed Deci, refers to incorporated values pertaining to behaviour, with the connotation of 'should', or 'ought', to avoid guilt or anxiety, or to obtain approval. In 'identified regulation', behaviour is accepted as personally meaningful and valuable. 'Reactance' in turn, refers to an assertion of (illusory?) free will, against threats to it either from the outside or the inside.

I have charted those above the columns.

Even though I do like the perspective and it certainly provides valuable insights I have only charted the needs from Maslow, because there are many similarities between Rogers and Maslow.

Maslow's 'self-actualisers' are of interest, because the characteristics of them are identical with the characteristics of a well balanced extraverted intuitive, or one who copes successfully with Jung's 'Self'. It is worth quoting, because extraverted intuitives easily can get a bad press. (Which possibly is of little concern to them.) (C. & S., p. 417)

'Self-actualisers are efficient and accurate in perceiving reality;  
are accepting of themselves, of other people, of nature;  
are spontaneous in thought and emotion, natural rather than artificial;  
are 'problem centred', concerned with eternal philosophical and ethical questions;

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are independent and autonomous when it comes to satisfactions;  
have a continued freshness of appreciation of ordinary events;  
often experience 'oceanic feelings', a sense of oneness with nature  
that transcends time and space;  
identify with all of humanity - are democratic and respectful of others;  
form deep ties, but with only a few persons;  
appreciate, for its own sake, the process of doing things;  
have a philosophical, thoughtful, nonhostile sense of humour;  
have a childlike and fresh creativity and inventiveness;  
maintain an inner detachment from the culture in which they live;  
are sufficiently strong, independent, and guided by their own inner  
visions that they sometimes appear temperamental and even  
ruthless...'

The other side of the coin has been emphasised by the existentialists (C. & S., pp. 418 - 420), and again it links with fire and extraverted intuition. There is the inevitability of death; there is dread, anguish, despair, nothingness, meaninglessness and destructiveness. One just needs to take responsibility for one's life willingly. Otherwise there is emptiness and loneliness. It is linked to existential guilt over failing to fulfil all potential possibilities in life. The only option seems to be to commit to some value or meaning for the time being... whatever devastating effects it may have. The 'existential dilemma'... 'Integration versus despair' (Erikson).

Lazarus' primary appraisal, the perception of a threat, corresponds with 'reaction' in the learning cycle. Secondary appraisal, determining what should be done, corresponds with 'observation'. Coping, the effort to do what seems best to handle a threat, is the same as 'control'. The sequential order is the same as a learning cycle. (C. & S., p. 435.)

Kelly's 'personal constructs' (C. & S., pp. 433 - 453) makes us all scientists: our behaviour, thoughts, and feelings are determined by the constructs we use to anticipate or predict events. We are continuously implicitly hypothesising that a construct will fit an event. We test, we predict outcomes. It corresponds with a control cycle. The way constructs can evolve by 'definition' and 'extension' in a changeable hierarchical web of constructs accounts for uniquely personal understanding of reality.

Problems arise when we encounter events that differ from any previously experienced event. Important aspects of our construct system may be invalid. It is challenged. The more central the construct is to our sense of being or having a personality, the bigger the problem. We may choose to continue in using a construct that has outlived its usefulness. (Columns 14 - 18.) We may make the range of convenience of the construct more restricted than it had been, while generating a new one. (Columns 6 - 10.) We may modify an existing construct. (Columns 10 - 14.) We may feel helpless and anxious, because we do not have any construct to apply. (Columns 3 - 6.)

While I am quite short about Kelly, I do like him very much. While not denying 'objective reality', he emphasises 'subjective' (projective) anticipation, preverbal constructs (feeling) and 'subjective' interpretation. His line of thinking has a lot in common with Arthur Young's, even though their subjects are different ones.

The proposal by the symbolic interactionists, that 'early in life you don't have the ability to take another persons perspective' and that 'only when you have acquired the perspective of the generalized other that a self can be said to genuinely exist' (C. & S., p. 445), makes the periodic table metaphor a beautiful one, with its 'subshells' coming into existence only in the fourth row.

('Man has no soul, unless he creates one...' Ouspensky.)

## COGNITIVE

Kelly's ideas foreshadowed the 'cognitive approach'. (C. & S., pp. 464 - 494.) From 'implicit scientists' we become 'information processing computers'. We impose order on our experiences in the form of schemas (knowledge structures). Once developed they are used to recognise and understand new experiences. The schemas are the glue that holds bits of knowledge together, and give them integrated meaning. One effect of schemas is easier and better coding of new material. Another is that we can fill in bits of information from memory, even if it is not there in a new experience. Our orientation toward an event, and the goal we have in mind influence what we remember. Our schemas suggest what kind of information to look for and what we are likely to find. The selectivity of coding biases can be self-perpetuating and can influence the meaning we impose on events.

Thus, schematically organised knowledge has an enormous impact on expectations. It turns out that the many schemas we have developed are deeply connected to one another including the schemas we have made about ourselves.

Superficially 'man as computer' may make it seem lifeless. However, C. & S. immediately make clear that one of the assumptions in this approach is that human behaviour is intrinsically goal directed. A never ending stream of sensing, checking and adjusting.

A lot of the concepts used in this approach can be linked:

Semantic memory, according to meaning: with a feeling tone, water.

Episodic memory, according to specific events: sensation, earth.

Scripts, generalised stereotypes of categories of events, including default information: thinking, air.

Attributions, the assignment of intentions and causes to events: projective, envisioning, intuition, fire.

Then we have 'declarative knowledge', just recalling from memory. Surely

with a thinking ring, air. It seems to be merely thinking in a categorising way: introverted thinking.

'Procedural knowledge' refers to a set of instructions for changing something: extraverted thinking, creative thinking, establishing connections. Among other things Arthur Young refers to the blueprint of a machine, the map.

No personality pictures have been developed in this approach yet, but Mishel proposed five classes of cognitive variables, that he intended to replace traits (C. & S., p. 484):

Competencies: earth.

Encoding strategies and personal constructs: air.

Expectancies:

Stimulus-outcome expectancies in an anticipatory way: air, but also fire, the whole axis.

Behaviour-outcome expectancies, this one refers to the knowledge of rules about how actions normally produce outcomes: air again.

Subjective values, incentives, we might say 'reference values': water.

Self regulatory systems and plans, encompassing goal setting, planning, doing the things that need to be done, seeing that the plans are realised in action.

The last sounds a bit like Arthur Young's 'control', that can only happen in the here and now (earth).

## SELF-REGULATION

In the last descriptive chapter C. & S. (pp. 496 - 527) move to the 'cognitive self-regulation approach'. From information processing computers we turn into robots. Worse? No, even better than the computer! What is added is behaviour with 'motor schemas', self-regulation and feedbackcontrol.

Behaviour is treated as inherently purposeful and virtually all behaviour is an attempt to conform to one or another reference value. Life becomes a continual process of establishing goals and intentions and adjusting current patterns of action so as to match them more closely. Hierarchical relations between different goals and networks between several feedback systems make things very complicated in this approach. However, the basic concepts come very near 'control cycles', on several levels. I must admit that Arthur Young talks about control in language that makes the distinctive steps easier to understand than in the language of C. & S...

We do not need many words again. There are no personality pictures here (yet). The concepts used here are almost the same as the ones we used... Of course this approach has been criticised and questioned. 'Where do the highest order goals come from?' 'It seems to be too much 'steady state' like with its feedbackcontrol.' 'It seems to mechanistic; it does not tell what it is like to be a person.'

What C. & S. did not describe is a clear learning cycle by trial and error... as a prerequisite of control. Even in the learning theories, the pattern did not stand out... (Kolb comes nearest). Action - reaction - observation - control. Fire - water - air - earth. This seems a serious lack to me. However, with such a learning cycle in mind we can find it in some parts of C. & S., as described.

## COMPARISONS

In the very last chapter C. & S. compare theories, looking for similarities. Psychoanalysis is compared with evolutionary psychology, with conditioning, with self-regulation, with cognitive processes.

Let us pick up some lines:

The id: primitive and single-minded (fire) in the pursuit of its desires (water).

Ego: rationality, planfulness (air) in decision making (earth).

Superego: letting group interests override personal interests in the short run, using social perspective (air) and assimilated values (water) (and needs (fire), FM).

C. & S. (p. 536): 'In sum, Leak and Christopher suggest that the ego (conscious rationality, air) is the behavioural management system (earth) for which the id and superego provide motivation (and we might add goals).' Two types of motivation: a selfish one (learning to avoid pain?), and a group relevant one (control oriented?).

Ego functioning becomes 'program control', with planning, decision making and pragmatic behaviour; it becomes 'executive control processes'.

Cathexis (the investment of energy in an activity or image that satisfies a need, forming a link or bond with it) becomes 'amount of attention' devoted to something. As you will have noticed I have split attention into spontaneous attention, recognition (fire) and continued, maintained attention, depending on intent, values of the observer (water).

The topography of the mind becomes a matter of 'levels of processing', and distortions become 'biases in processing'.

Erdelyi's treatment of repression and denial follows a learning cycle:

1. Input information, spontaneous, fire. If processing stops here, information is not stored. Abraham's 'psychotic denial'
2. Judgement for anxiety value with implicit decisions according to reference values (water). If processing stops here, information is stored in an unconscious memory area.
3. The next step involves less stringent criterions; we might say the perspective is considered (air). Information may become conscious, but might be suppressed as well. Distortion of reality.
4. After the last step, information may be acknowledged openly... or: self deception, neurotic denial (earth).

Social learning is compared with cognitive self-regulation and Kelly's constructs, with many correspondences, though different emphasis.

The Neoanalytic approach is compared with cognitive self-regulation with a surprising amount of similarities, given the different backgrounds of the psychologists concerned. C. & S. mention Adler explicitly: people are motivated by feelings of inferiority (introverted feeling, but we might link inferiority in general to introversion in general), which make them strive for greater competence as a great upward drive toward greater integration and 'perfection'. Adler referred to 'fictional finalism'; fictional in the sense that goals referring to 'self-ideals' are in the future (projective particular in Arthur Young's terms; extraverted intuition). C. & S. emphasise that the structure of Adler's description of the process of efforts overcoming inferiority is similar to feedbackloops.

Concerning Maslow's hierarchy of motives C. & S. note the correspondences with self-regulation hierarchies. 'The highest level of control in the self-regulation hierarchy seems roughly equivalent to the concept of self-actualisation used by Maslow and Rogers.' There are other correspondences between them in the 'real self' that is experienced and the 'idealised self', and something 'sensed in the here and now' (earth), the 'standard' (goal, fire), or reference value (water). Attention is involved in behaviour mostly when a change must be made in a plan or when a decision must be monitored, corresponding with 'will'?

Closing this chapter C. & S. note that many approaches emphasise that 'something' is stamped or etched into the individual relatively early in life, and that this characteristic (whatever it is) continues to influence the person's behaviour from then on...

Is the astrologer's use of horoscopes too dissimilar...?

C. & S. also mention some supposedly irreconcilable differences between theories. A very obvious one is 'free will versus determinism'. I must say that I do like Arthur Young's solution of this issue: 'free will needs means, needs determinism to exert its power.' (See the chapter 'Free Will' in the *Geometry of Meaning*, pp. 120 - 143; in fact you may consider reading all of his work!)

Arthur Young focused on the basics, the basic processes. The one thing that continues to amaze me is that the long-term, grand scale patterns can be arranged in similar ways as the short term ones. Learning cycles followed by control cycles.

Not only human behaviour may be interpreted as goal oriented, but also all of the rest of 'behaviour', including behaviour of 'inert' photons, particles, atoms etc., because they can be arranged in exactly the same patterns. Young made it a point that the origin of the four classic element categories is not merely semantic, but may lie much deeper (GM, p. 22). Exactly this fills me with wonder and awe. It is this point that convinced me that I should

not deny my background in astrology and knowledge of the zodiac, by using the 'sophisticated' language of psychology *only* in this book. There seems to be an awesome interconnectedness in the Universe, that is unfathomable. Ridiculing serious astrologers without knowledge of what they purport to do, is like ridiculing serious scientists in molecular research on DNA sequences (and the like) to connect those with physical and psychological phenomena without knowledge of what they purport to do...

Links between the imaginative theories and the classic element categories may make them more mechanistic.

Links between the mechanistic theories and the classic element categories may make them more imaginative.

### THE ZODIAC AS SOPHISTICATED CIRCUMPLEX?

Can astrological insights into 'squares', 'oppositions', 'triangles', midpoints etc. be used to make some sense of interrelationships between diverging psychological theories?

Can astrological insights into interrelationships between the zodiac and houses in a horoscope be used to make some sense of different needs, of different presses etc.?

Should we use planetary occupation of houses and signs?

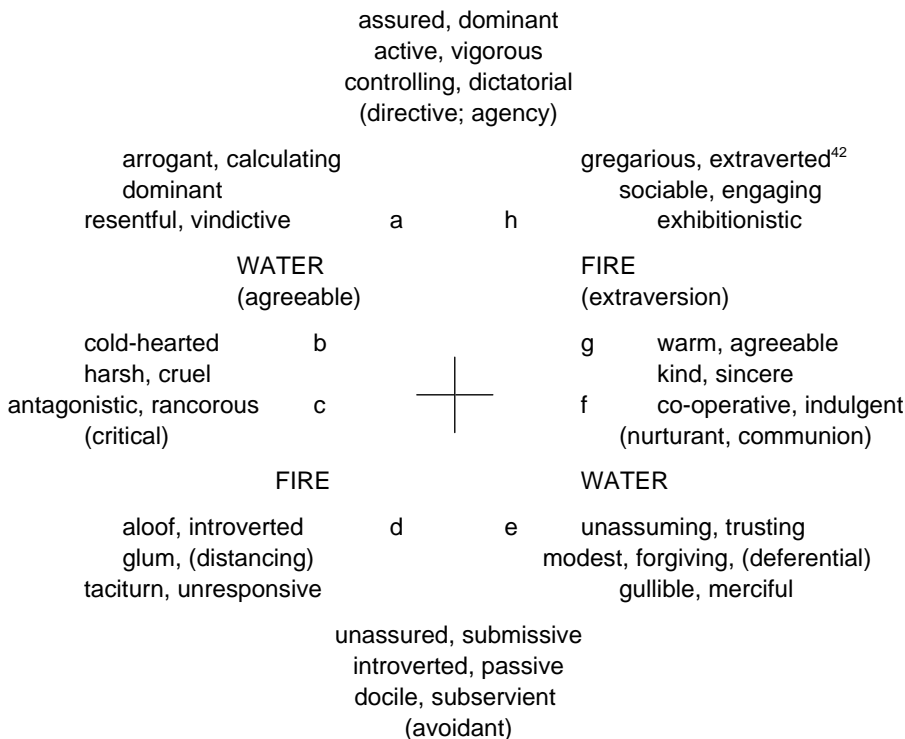
It may be too early for that.

First we may suggest, propose, show, that the zodiac can be a beautiful two-dimensional chart to accommodate the circumplexes that chart the interactions of each two traits with one another two-dimensionally. 'The circumplex model focuses on determining how traits and emotions are structurally similar, and its underlying assumption is that a relatively seamless circular ordering, or circumplex, is an economical description of the relations among traits and emotions.' (Anyone interested may see 'Circumplex Models of Personality and Emotions', 1997, Plutchik & Conte, eds., or do a search on the web.) The zodiac may be used as a circumplex describing interactions between all of them. As example we may use the 'interpersonal circumplex' (C. & S., p. 69), originally called the 'interpersonal circle' derived from work of Guttman (1954), Sullivan (1953), Timothy Leary and others (1957; Leary is especially known because of his work with psychoactive substances like LSD and psilocybine). In between the axes there are the issues from 'Agreeableness': unassuming, trusting versus arrogant, resentful and vindictive. In the other quadrants, the issues from 'Extraversion' (fire, intuition): introverted, taciturn, unresponsive versus gregarious and exhibitionistic.

The axes themselves may be viewed as 'resultants' of the quadrants, but 'Extraversion' and 'Agreeable' may also be viewed as the resultants of the axes. For instance: assured, dictatorial combined with harsh and cruel results in arrogant and calculating, but we may say also that dictatorial is

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the result of gregariousness and arrogance.  
(Our equivalent classic elements are put at their appropriate places.)



Within the periodic table we may look at the crossings between fire and water: Lithium (2,1), Fluor (2,7), Cesium (6,1), some of the Lanthanoids (6/4,1 / 7), Lutetium (6/5,1), Iridium (6/5,7), Aurum (6,1), Astatinum (6,7), Radium (7,2), some Actinoids (7/5, 2 / 6), Dubnium (7/6,2), Hahnium (7/6,6). The resultants may (?) tell about those.

Even in the areas between the 'resultants' and the main original axes characterisations may be assigned, depending on the relative scores on 'agreeableness' and 'extraversion'. Counterclockwise, starting on top: a. critical, ambitious; rivalrous, disdainful; b. cold, punitive; icy cruel; c. detached; escapist; d. self doubting, dependent; abasive, helpless; e. respectful, content; ambitionless, flattering; f. warm, pardoning; all loving, absolving; g. outgoing; frenetically gregarious; h. self reliant; arrogant, rigidly autonomous.

Within the zodiac, the whole interpersonal circumplex above of 360 ° is represented in the 90 ° angles between cardinal fire and cardinal water, mutable fire and mutable water etc. The 'opposites' in the above is represented in the zodiac in the direction we are going when we are

<sup>42</sup> Interestingly, Leary had 'teaching' in this area as well; Sagittarius like?

involved in the issues they represent, clockwise or counterclockwise. (Interestingly, psychologists have done something similar by 'inversing scales with negative correlations' to arrive at a scheme in which four of the five dimensions are represented in one two-dimensional chart (Neuroticism is the one that is not represented; Earl S. Schaeffer, pp. 144 - 148, in Plutchik & Conte, 1997). However, it seems that they do not have the means yet to find the zodiacal following order.) The motion of the planets relative to one another can be viewed as representing clockwise and counterclockwise motion. Planetary occupation of the zodiacal signs provides differentiated descriptions.

The circumplexes are setup in a way that 'independent' traits are at square angles. For most combinations of traits from the Big Five circumplexes have been construed, and we used the AB5C earlier in this chapter. If the 'traits' would be completely independent, there would be no 'resultants'. In fact, the axes themselves may be seen as resultants of issues in the quadrants. While especially the value of the circumplex above has been substantiated by research (the circumplex structure does not seem to be an artifact), it is assumed or considered that all other combinations may have a circumplex structure. As it turns out, the Big Five were not independent from the very start. Here Arthur Young's formal treatment and analysis of the 'geometry of meaning' comes in and allows for an 'easy reconciliation' of the 'Big Five' versus 'Big Three' controversion.

To tie it all in with the Jungian (cognitive) functions we will use the mutable signs here. As you may know, Jung made a distinction between 'judging' functions, thinking and feeling, and 'perceiving' functions, sensation and intuition. He accentuated an orientation toward the subject in introverts, and an orientation toward the object in extraverts. We did not follow this accentuation. Young links 'subjective' (he preferred 'projective') to fire (intuition) and water (feeling), and 'objective' to air (thinking) and earth (sensation). Instead of judging and perceiving Young uses 'general' and 'particular'.

'General' in the chart corresponds with (Jungian) judgement, 'particular' with perception.

Jungian judging has to do with putting relations with the outside world in general perspective while possibly assigning value and meaning.

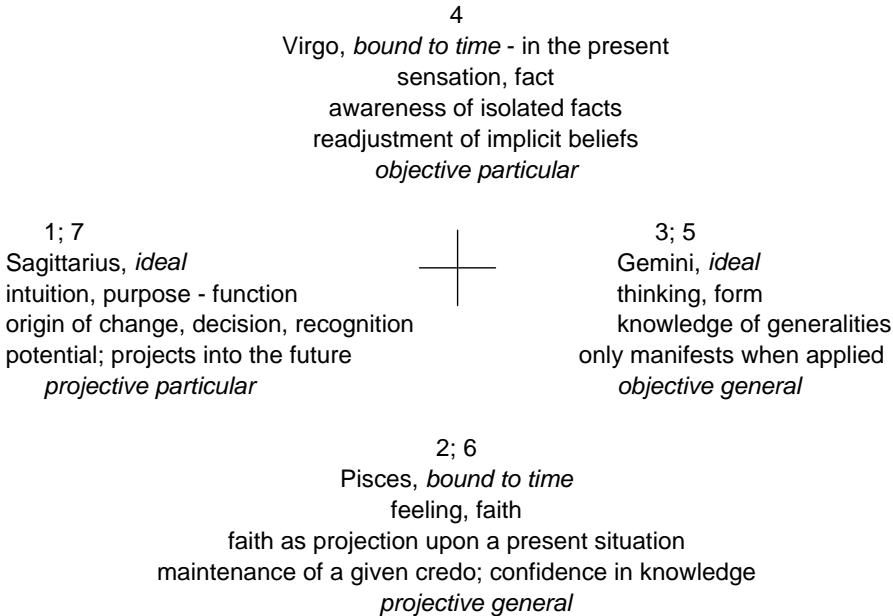
A feeling function will do it in a subjective (projective) generalising way: a person subjectively detects general meaning in a situation. Subjective evaluation.

A thinking function will do it in an 'objective' generalising way: assessing 'objective' interrelationships and connections. Knowledge here is not to be understood as only referring to scientific knowledge, but also knowledge of social codes, social interrelatedness etc. Thinking concerns general perspectives.

The perceiving functions can also be divided into subjective (projective) and 'objective'.

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Sensation as objective, perceiving particular 'things' and relationships, and intuition as subjective and projective, perceiving inherent possibilities of particular 'things', relationships and values.



With the simple dichotomies 'objective - projective (subjective)' and 'general - particular' the combinations turn into four distinctive but interrelated categories.

'Ideal' and 'bound to time' provide the axes, conform the basic way circumplexes are construed. Sagittarius and Gemini are ideal in the sense that there is no actuality in them (which does not imply that they do not translate into action, as will be clear by now). (Knowledge becomes actual only, when considered. As mentioned, intuition points to possible goals, which induced Adler to name finalism fictional, ~ ideal.) Pisces and Virgo concern the immediate and phenomenal, experience in time (feelings) and realistic. (GM, p. 43)

Aspects 90 ° apart are independent of one another. They are differently oriented. There is complete difference between the functions with 180 ° opposition. 180 ° apart are mutually opposed with complete interdependence, yin-yang like. And yet, each is defined by the same terms as the others. The simple dichotomies may give extra clarity about the classic elements. The distinctions make them (almost?) mathematically clear.

Applied to our remedies while sticking to the third row: 1 = Natrium; 2 = Magnesium; 3 = Aluminium; 4 = Silicium; 5 = Phosphorus; 6 = Sulphur; 7 = Chlorum.

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When I fall in love (Natrium), I do subjectively (!) perceive specific, future oriented, (projective) possibilities with a particular (!) lady. When a loved one dies, my subjective (!) vision of what could have been with that specific particular (!) person becomes impossible. Intuition: perceiving particular projective (subjective) possibilities of a situation; visions.

When I am rejected, my personal, subjective (!) (basic) trust in women in general (!), is shattered. It hurts as a general 'Weltschmerz' (Magnesium). Feeling: general projective (subjective) (dis)trust, a 'judgement' in Jungian terms.

Slowly some new general (!) perspective may dawn, but it may be that my general distrust turns into a self-fulfilling prophesy. Aware of my yearning (Magnesium), and putting it in a general (!) perspective, I may get convinced about the 'objective' (!) reality that women in general (!) are not to be trusted. There is no objective (!) general (!) perspective for my yearning to belong. Very confusing (Aluminium). Thinking: conceptually generalising 'objective' relationships, another 'judgement' in Jungian terms.

The only way open to cope with this 'objective' (!) particular (!) painful reality, with particular women, ladies (?) is to cover up my vulnerability, my yearning... by presenting a limited image (Silicium). Sensation: perceiving 'objective' particular facts. Particular specific (objective) behaviour. Down to earth.

Similar remarks can be made about Phosphorus, Sulphur and Chlorum. We can use the distinctions in our analysis of cases, in the analysis of theories.

The easy reconciliation between the 'Big Five' (BF) and the 'Big Three' (BT) might simply be: BT- and BF-'Neuroticism' refers to the direction we are moving on the circle. BT-'Psychotism' refers to the water - earth axis with BF-'Agreeableness' and BF-'Conscientiousness'. BT-'Extraversion' refers to the fire - air axis with BF-'Extraversion' and BF-'Openness'. While proponents of both models were in search of the 'most basic' traits, there may be one only: Neuroticism; quintessence, level of involvement in the issues the other traits represent. The possible shift from Jungian introversion to extraversion and vice versa. Getting involved, getting evolved. 'Level of involvement, of evolvment'. Avoidance and approach.

At the same time we may note that 'Neuroticism' needs means, needs the other traits to exert its power and influence<sup>43</sup>. We may also emphasise that

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<sup>43</sup> Interestingly, circumplexity of factors can best be brought out in measures by leveling out (ipsitizing) some 'nuisance factor' before analysis. This 'nuisance factor' with a tendency to complain can be conceptualised as being identical with neuroticism, at least within the interpersonal circumplex and with statistical significance. (See Stephen Soldz in Plutchik and Conte, pp. 419 - 420.)

any 'simple score' on one of the dimensions seems to represent a 'result' of a tremendous complexity of opposing and complimentary forces, which implies a relative independence of the factors, but never complete independence. Even within an axis we may view the score on that axis as the result of opposing forces operating on that single axis. Despite the tremendous amount of knowledge that has been gained, the human system is still like some 'black box'.

The other two in BT, the other four in BF seem to define one another and the search for further, or the most, basic traits seems to be superfluous. While the 'construct' of the 'Big Five' is considered by some to be 'atheoretical' and representing data only, there is a very old 'theoretical'<sup>44</sup> framework to accommodate and to enlarge upon it. (Young considered his model to be a *re-discovery*.) We may even say that psychologists are working very hard to reinvent the wheel? To operationalise the wheel? After much 'circambulating' in a Jungian term, we come back to Jung's basic distinction: with quintessence - all functions, classic elements, and yet none - we are left with the introversion - extraversion polarity with which Jung started out (now called Neuroticism and called the twofold operator by Young). Even while we made it subordinate to the four functions, it seems to be a prerequisite for the four functions to exist.

In his chapter in Plutchik and Conte (pp. 245 - 269), Gene A Fisher makes it a point, that the choice of axes is not purely arbitrary, but that the choice of axes should make an explanation possible of a functional relation between the axes chosen. While drawing from Leventhal and Mosbach's (1983) perceptual-motor theory of emotion, he makes 'activation' and 'evaluation' the axes in the interpersonal circumplex. Fire and water! 'The two dimensions are not independent. Rather, high levels of activation or inactivation preclude evaluation, and evaluation is most intensive when activation or arousal is blocked.' (p. 246.)

Arthur Young's treatment of the axes in the zodiac turns the zodiac into a sophisticated 'circumplex'. The necessity of 12 (3 x 4) will be obvious, after all we have gone into. It is hierarchical in the sense that each subdivision may be subdivided in separate independent 'facets'. It is interrelated like a circumplex, because each subdivision may be subdivided as the other subdivisions may be subdivided, with similar issues at each level, influencing other levels at the same time. To use an analogy from nature: a bee represents a hierarchical sub-sub-sub... division of the animal kingdom; it is interrelated with some flowers, sub-sub-sub... divisions of the plant kingdom. Both influence each other. One kingdom influencing another (long term; 'survival of the fittest'). Both are hierarchically distinct, yet interrelated, 'circumplexial'. It is Young's grand vision to spot abstracted similarities in seemingly independent phenomena. Each 'trait' independent, distinct, yet interrelated with the others.

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<sup>44</sup> Theoretical, because we seem to have lost the empirical data that may have been the base of the zodiac. Or has it been revelation?

While we have used squares (90 ° apart) and trines (120 ° apart) in the zodiac, there is another tradition in astrology that uses 'midpoints' as resultants in a way very similar with how the circumplexes are setup and 'read', but with some additional sophistication. Astrologers have assumed an *exact* circumplex ordering in the zodiac for a long time! (Traced to Bonatti, 1687 by Cornelis Gorter, but possibly of much earlier origin.) Nowadays it has become common astrological practice. All characteristics that psychologists use in circumplexes are there: similarity, polarity, the idea of conflict between opposing elements etc.<sup>45</sup>

In common circumplexes the interactive effects of two traits or dimensions can be put between the axes. However, given the diversity of issues and backgrounds of investigators, not all circumplexes that have been published look similar. For instance, we have 'submission' as the opposite of 'dominance' in the interpersonal circumplex above, where Lorna Benjamin uses 'to give autonomy' as opposed to 'dominance' while emphasising that submission is a complement of dominance. Obviously the quadrants with a single, identical second axis reveal diverging and different issues. Quite different, but both circumplexes that have been construed the way described seem to be significant in describing issues in the interpersonal domain! We seem to be in another confusing area... Benjamin elaborated on the Timothy Leary interpersonal circumplex and created three interrelated ones: 'focus on other', 'focus on self' and

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<sup>45</sup> There is more to 'polarity' and 'opposing elements' in both approaches however. Some psychologists assume (believe) that a high score in one direction of an axis should coincide with a low score in the opposite direction. When we put the four classic elements, or extraversion, agreeableness, openness and conscientiousness on one circle, each may be scored relatively separately. Similarly, we can imagine separate scores on both 'hostility' and 'submissiveness' within one axis, as hinted to in the note on humans in chapter 'Sevens and Whiskers'. A Jungian view would be that an accentuation of a pole immediately constellates the opposite pole subconsciously. E.g. submissiveness constellates subconscious hostility. It becomes a driving force. You may think of Magnesium. (Birtchnell in Plutchik & Conte, p. 167, puts: 'the negative relating of one position is frequently the result of a lack of competence in, or fear of, the opposite position, or, in the case of an intermediate position, of the opposite positions of both its component parts'.) An implication would be that the inversion of scores may reveal the issues of central imbalances. Approach orientation where avoidance would be adaptive; avoidance orientation where approach would be adaptive. The Jungian view could also shed some light on the issue of complementarity versus oppositeness that has been noted. The bipolarity could be in acts in time, but need not be there in competencies. (We cannot be close and distant at the same time in acts. See John Birtchnell in Plutchik and Conte, pp. 161 - 164.) The complementarity is interpersonal where oppositeness may be intrapsychic and vice versa. (The complementarity refers to 'closeness begets closeness' for instance, as oppositeness refers to 'dominance begets submission'. Closeness may induce opposite intrapsychic hostility etc.) The correlations between extraversion and openness, agreeableness and conscientiousness might reflect the awareness some members of the samples have gained about their competencies. 'The possible auxiliary function starts as an inferior one; it becomes auxiliary through awareness' in our proposal.

The big surprise in astrological use of midpoints is that the 'results' of any two points may be there in terms of *any* of the four classic elements, also when they are not participating in the initial two points on the circle.

This note on bipolarity also represents my reasons for keeping the chemical elements together, when we used the item pool of the AB5C: we did not split the issues and (for instance) we did not assign a pole to Zincum and the other pole to Selenium.

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'introject' circumplexes. Her approach bridges some of the apparent differences between object relations theory and trait-psychology. We may read the 'sequence' above as 'relationship - act - state', 'stimulus - response - result', 'mutable - cardinal - fixed'. Of course 'state - relationship - act' might be fitting with 'introject' - 'focus on other' - 'focus on self' as well, highlighting (genetical?) restraints that may be present. We may use her headings (adapted by William P. Henry, in Plutchik and Conte, p. 388) as short characterisations of aspects of some zodiacal signs<sup>46</sup>.

### Mutable:

Sagittarius: 'Affirming and understanding' versus 'belittling and blaming'. 'Encourage friendly autonomy' versus 'hostile power'. (Result of 'freeing, forgetting and nurturing, comforting'; 'watching, managing and attacking, rejecting'.)

Pisces: 'Helping and protecting' versus 'ignoring and neglecting'. 'Friendly influence' versus 'encourage hostile autonomy'. (Result of 'asserting, separating and approaching, enjoying'; 'deferring, submitting and protesting, recoiling'.)

### Cardinal:

Aries: 'Disclosing and expressing' versus 'sulking and appeasing'. 'Enjoy friendly autonomy' versus 'hostile comply'. (Result of 'asserting, separating and approaching, enjoying'; 'deferring, submitting and protesting, recoiling'.)

Cancer: 'Self protecting and enhancing' versus 'walling off and avoiding'. 'Friendly accept' versus 'take hostile autonomy'. (Result of 'approaching, enjoying and deferring, submitting'; 'protesting, recoiling, asserting, separating'.)

### Fixed:

Leo: 'Self accepting and exploring' versus 'self indicting and oppressing'. 'Enjoy self' versus 'oppress self'. (Result of 'spontaneous self and self nourishing, cherishing'; 'self monitoring, restraining and self rejection, destroying'.)

Scorpio: 'Self protecting and enhancing' versus 'daydreaming and neglecting self'. 'Manage, cultivate self' versus 'reject self'. (Result of 'self nourishing, cherishing and self monitoring, restraining'; 'self rejecting, destroying and spontaneous self'.)

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<sup>46</sup> To me it is no wonder that the value of astrology has hardly ever been confirmed by formal research, given the tremendous complexity of the zodiac. Apart from having seen some striking coincidences, I stopped trying to interpret horoscopes years ago in my early twenties. To me, horoscopes are like mandalas, loaded with significance, to be meditated upon, not to be interpreted in a fixed way. It seems to me that neither psychologists nor astrologers have had access to the necessary sophisticated statistical means to appreciate the language of the zodiac up till (possibly) now. Appreciation could be there only in intuitive terms. I suspect that all evidence against astrology has been collected with the use of linear statistics in stead of circular statistics with allowance of hierarchical differences. Possibly even now the necessary statistical means are lacking.

Be this as it may, the short descriptions here may be compared with the short zodiacal descriptions in the chapter 'Antropomorphic Attributes'.

I suspect that each circumplex that combines two 'traits' should be split into three circles to make additional sense.

Could we use Arthur Young's assignment of 10 formula used to describe a moving body with 2 extra used in engineering as a formal device, in looking for interrelationships? (See The Geometry of Meaning.)

It is possibly too early and of no immediate concern to us yet, but psychologists and astrologers alike might benefit from them (?). I will leave it to them. For now I will assume superiority of the *structure* of the zodiac in comparison with the *structure* of psychological frameworks. In the end the homoeopathic concern with astrology can only be in the details astrology may reveal...

## SOME CONCLUSIONS

We may draw some tentative conclusions, despite the 'sketchiness' of the above:

1. The four classic elements as categories (projective particular - fire; projective general - water; objective general - air; objective particular - earth) may be used to accommodate many diverging concepts.
2. Many diverging concepts within psychology, referring to short-term and long-term developments, may be arranged as learning cycles followed by control cycles in distinct steps, combined with threefold patterns linked to each of those steps.
3. Within each step of those learning cycles and control cycles other learning cycles and control cycles can be distinguished, as the distinction between short-term and long-term implies.  
Learning cycles and control cycles are not only hierarchically arranged, but they can interlink as well.
4. We may use learning cycles and control cycles in terms of classical element categories as a bridge between many diverging concepts and empirical homoeopathic data.
5. Disregarding the 'bridge', psychological concepts and data may be confirmed by homoeopathic data and vice versa.  
A direct link between the diverging psychological concepts and homoeopathic data may induce homoeopaths to reconsider their concepts and data.  
A direct link between the diverging psychological concepts and homoeopathic data may induce psychologists to reconsider their concepts and data (which, of course, seems to be unlikely)<sup>47</sup>.

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<sup>47</sup> You will have noticed that our scheme has the *potential* of an integrative framework and theory to accommodate a diversity of psychological ideas. Our scheme resolves the issue of dimensionality versus distinctivity: psychopathology *is* qualitatively different from psychic health and even 'quantised', nosological. However, a lot of 'psychic health' may turn out to be pathological. Nosological categories *are* sensible, but possibly they should be formulated in

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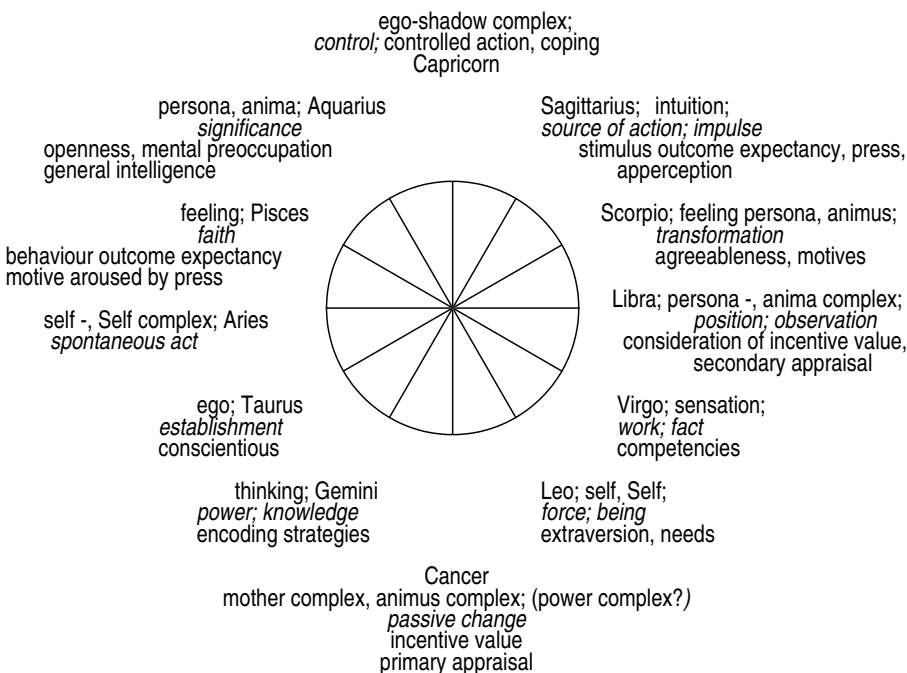
We may foresee a future in which homoeopathy can make use of 'psychological tools'. Many homoeopaths feel, intuit that homoeopathy will be an important way of healing in the future. For that to happen a tremendous development needs to take place. The technicality of this chapter supplies a framework which may be of use in that development.

6. The bridge itself, the zodiac may be reconsidered as a powerful metaphor, supplying sophisticated language to accommodate and interlink supposedly conflicting concepts.

We seem to have another tool to expand our understanding of homoeopathic materia medica.

Our hidden agenda seems to be superfluous by now.

Let us put some of the relevant concepts that are not represented on the periodic table on the zodiac (exception: 'Big Five' has been included again):



mutable: focus on other, relationship, stimulus.

cardinal: focus on self, act, response.

fixed: introject, state, result.

Quintessence: the power behind self-regulatory systems and plans, clockwise and counterclockwise. 'Neuroticism'.

Terms coming together in the same zodiacal sign are not identical, but they belong to the same category.

One last remark on something in Carver and Scheier that strikes me as very funny. Throughout their book they mention intuition, intuitive appreciation etc. At the same time they never go into the concept itself! Not once! Isn't it funny? An overview of psychology written by authors who are evidently charmed by 'intuition', but excluding it from separate consideration...

Again I have been focusing on similarities, disregarding controversies between different approaches. To Bateson's 'science never proves anything', I would like to add 'theories never explain anything', there are tautologies only. Every theory, pushed to its limits, may be more of a hindrance than a help. It becomes a hindrance especially, when a theory turns into an ideology. It may be a help, when a theory points at details, that were overlooked before. It may be a help, when a theory can be used to decide on a course of action. With the charting, we may learn from the theories in what ways imbalances and psychopathology may develop. We may also learn about aspects of our remedies that have not been highlighted yet.

This chapter just had to be written, to counteract inevitable criticism I can anticipate on by using Jung and the zodiac... In the end, if Big Five or other descriptions would turn out better in connection with our materia medica, we should use those. However, the obvious similarities that we spotted make me prefer to use the classic element labels. If anyone would claim the right of the use of a certain label referring to some content, astrologers and the classic elements certainly would have the oldest 'rights'. Astrologers too have the right to develop the content of their concepts in ever new areas. All the same, I do keep the view I started out with: spotting similarities is not intended to reduce, but to highlight!

## BACK TO PRACTICE

Let us go back to some of the cases with just a few remarks.

Case 1: in our repertories I cannot find Fluoricum acidum in the rubrics 'despair', 'suicidal disposition', but it follows immediately from 'integration versus despair', 'thanatos' and 'destructiveness' of the seventh general stage. (There is only 'fear of death' with Fl-ac.) Interestingly, this woman started a course in philosophy after the remedy. Philosophy and religion have been linked to fire and especially Sagittarius for a long-time. The despair is also there in the Cenchrus case (Case 13). Here the despair is known.

I have never heard any homoeopath tell about the symbiotic background of Nitricum acidum (case 3). The last few years the symbiotic content of its 'extreme discontent' has become so self-evident to me that I wonder why nobody has told me about it.

Neither have I heard about Nitricum acidum's 'openness'. It has become as clear to me as the above.

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I have heard about the sensitivity of Mercury and its 'anarchism'; its 'as if surrounded by enemies', but who told me about its 'orphanage', its subtle symbiotic yearning?

Who tells me about the internalised norms in Molybdenum?

What about 'desires to travel', where astrologers tell us that fire in general 'wants to travel'?

We could continue in this vein.

To give just one example of a case that I would probably not have been able to solve as easily without the links above: our lovely three year old daughter Ilinde. Apart from the fact that she is a beautiful, strong, lively and expressive young lady, there is not much to tell. As a main complaint she suffered from oppressed asthmatic breathing each time she got a cold for the last two winters. There hardly was a fortnight she was not without complaints during the winter, but she stays lively at all times. Last winter was even worse than the one before. There was restless sleep because of it. The *only* other symptoms I am able to give are fear of dogs (2), desires olives (2) and aversion cheese (3). ('You stink, papa! I smell cheese!')

That is it? That is it.

Well, she was very early in starting to say 'no', and continues to do so up till now. She is cooperative, but only at her own time. In a way we have a sure 'love-hate' relationship. One funny thing I may mention is that she always looked for a private place to defecate as soon as she was able to move about. Behind the curtains, under a chair, under the table. Whenever she was 'lost' we could be sure that she was defecating!

No vaccinations, except against tetanus after she got 1 year old. No special mentals, no special generals, no other peculiars or particulars.

She reacted very well and immediate to Nitricum acidum (200): a combination of aversion cheese and Freudian anal expulsive.

My conclusion is that our repertories and materia medica seem to be dependable as far as remedies are present, as far as symptoms are present. It is completely worthless as a means to decide on indicated remedies, by excluding others. The positive symptoms may be used. The absence of information, the absence of remedies in specific rubrics does not tell anything. Our repertories are completely 'off balance'. They need a 'cure'.

We might have a closer look at the patterns in our remedy pictures and make some predictions. We might predict what kind of remedies might be added to specific rubrics, using personality psychology as well as astrology. We might do it tentatively, and put groups of remedies between brackets.

Many homoeopaths assume that it is too early to look for grand patterns. Some are groping. This book is my proposal and many predictions follow from it. The difficulty is that the myriad of connections here may seem too many. Not all of us have studied medicine. Not all of us have studied psychology, physics, chemistry, astrology, esoterics and philosophy... And

neither have I...

None of us would state that when you have read the *Organon* once, you will appreciate all the ramifications and implications of homoeopathy.

I may suggest the same about this book. You will probably not be able to see all ramifications and implications, nor do I. However, I may state that the promise it contains, 'four functions in process', may induce us to grope further, to gain more understanding, to make more predictions, to get some confirmations and better results.

If the links that I am proposing, ring some bells and are recognised the time could be near that we can use the armamentarium that has been developed elsewhere.

It is being said that homoeopathy is not a science, but an art. To me the art has become the art of getting the right hunches at the right time. The art has become an art to be able to check if the hunches I get are not the wrong ones. For that I need all the above and the repertories and known *materia medica*, and even that is not enough...

I have focused on 'regular psychological theories', accepted ones, valued ones. It is so funny to use 'weird Jung', 'weird astrology', 'weird homoeopathy' to point at similarities with accepted psychological theories. Of course there are a lot of differences and different accents between them too.

In this chapter I have just used a book that is used as a basic textbook for psychology students in one of the Dutch universities, because of our hidden agenda.

I have not gone into similarities with Assagioli, with Reich, with Lowen, with Grof, with Millon, with archetypal psychology by Hillman et. al., with NLP, or with Kolb's learning styles etc.<sup>48</sup> It may be fun to do that at a later time. However, there is hardly any need to. With the patterns in mind we can recognise many correspondences in the grids Ken Wilber composed in 'Integral Psychology'. Even though he does not base himself on the number seven Ken Wilber describes 'the great chain of being'. As Arthur Young did, as I am doing, he uses 'accepted concepts' to arrive at, and highlight an 'esoteric', 'transpersonal' perspective. He too, made some charts with comparisons of developmental theories. Western and Eastern ones. Only after I made the chart earlier in the chapter I read some of his books and I am happy to see that there are only slight differences between

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<sup>48</sup> In our neighbouring German speaking countries, Fritz Riemann is often used. Like Isabel Briggs Myers popularised Jungian typology, Riemann popularised Schulz - Hencke. In this approach there are four 'types', functions.

A 'Distanz-Typ', 'schizoid', keeping distance, aloof - easily linked to thinking

A 'Nähe-Typ', 'depressed', wanting to be close - easily linked to feeling, especially introverted feeling.

A 'Beständigkeits-Typ', 'compulsive', inert, formal - linked to sensation.

A 'Veränderungs-Typ', 'hysteric', wanting change, narcissistic - linked to intuition.

Riemann is especially appreciated because his approach is a dimensional one.

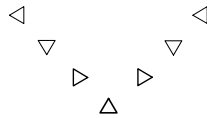
#### PERSONALITY PSYCHOLOGY

my charting and his. We may even see his work as some kind of confirmation of the accuracy of my 'outsiders view' on psychology as we may see Abraham's work as a confirmation as well.

A main difference between his approach and ours, is that we *need* 'typologies' in connection with the special character of our therapy, where his concern is to give a 'transpersonal' perspective.

A real confirmation of the described patterns is in our practices.

For now, let us move to that other end of the spectrum: some 'esoterics'.



## 17. SOME 'ESOTERICS'

Possibly abhorrent to some, may be the fact that 'regular theories' also line up with 'esoteric' ones. I am convinced that more models can be linked, but the ones from Young, Jung and astrology are the most practical to me. So, the next is here for fun.

Since I stammered and showed that I have difficulty in counting further than eight, let us start this chapter with some symbolism of numbers 0 to 8 (selected from J.E. Cirlot; pp. 231 - 236):

0: Non-being, mysteriously connected with unity as its opposite and its reflection; it is symbolic of the latent and potential and is the 'Orphic Egg'. From the viewpoint of man in existence, it symbolizes death as the state in which the life-forces are transformed. Because of its circular form it signifies eternity.  
(Initial unity, quintessence?)

1: Symbolic of being and of the revelation to men of the spiritual essence. It is the active principle which, broken into fragments, gives rise to multiplicity, and is to be equated with the Mystic Centre, the Irradiating Point and the Supreme Power. It also stands for spiritual unity - the common basis between all beings. Guenon draws a distinction between unity and one, after the Islamic mystic thinkers: unity differs from one in that it is absolute and complete in itself, admitting neither two nor dualism. Hence, unity is the symbol of divinity. One is also equated with light. (Paneth:) It alludes to the paradisiac state which preceded good and evil - which preceded, that is to say, dualism. (p.244:) Plotinus equates one with moral purpose, and multiplicity with evil.  
(What to say, 'spirit', 'light', 'paradisiac', 'purpose': fire.)

2: Two stands for echo, reflection, conflict and counterpoise or contraposition; or the momentary stillness of forces in equilibrium; it also corresponds to the passage of time - the line which goes from behind forward; it is expressed geometrically by two points, two lines or an angle. It is also symbolic of the first nucleus of matter, of nature in opposition to the creator, of the moon as opposed to the sun. In all esoteric thought, two is regarded as ominous: it connotes the shadow and the bisexuality of all things, or dualism... Two, then, is the number associated with the Magna Mater. (Paneth:) Counterpoise, or man's experience of separate existence, with its concomittant problems, inevitable analysis, dividing up, inner disintegration and struggle.

### *SOME ESOTERICS*

('Time', 'moon', 'bisexuality' (attraction - repulsion), 'Magna Mater', 'disintegration': the mother complex, water.)

3: Three symbolises spiritual synthesis, and is the formula for the creation of each of the worlds... It is the harmonic product of the action of unity upon duality. It is the number concerned with basic principles, and expresses sufficiency, or the growth of unity within itself... (Paneth:) Biological synthesis, childbirth and the solution of a conflict.

(Not the best description in our scheme, but 'the growth of unity within itself' may be viewed as needing self-determination.)

4: Symbolic of earth, of terrestrial space, of the human situation, of the external, natural limits of the 'minimum' awareness of totality, and, finally, of rational organization... It is the number associated with tangible achievement... (Paneth:) Signifies the orderly arrangement of what is separate. Hence, it is a symbol of order in space and, by analogy, of every other well-ordered structure.  
(Clear.)

5: Symbolic of Man, health and love... The hieros gamos is signified by the number five, since it represents the union of the principle of heaven with that of the Magna Mater. It corresponds to pentagonal symmetry, a common characteristic of organic nature, to the golden section... (Paneth:) Its triumphant growth corresponds to the burgeoning of spring. It signifies the organic fullness of life as opposed to the rigidity of death. There is an erotic sense to it as well. ('Love', 'heaven' (Anima as bridge to Self - symbolic of heaven), 'growth' (plants, inflation).)

6: Symbolic of ambivalence and equilibrium... and signifies the human soul. The Greeks regarded it as a symbol of the hermaphrodite. It corresponds... to the cessation of movement. Hence it is associated with trial and effort. It has also been shown to be related to virginity... (Paneth:) A particularly ambiguous number: it is expressive of dualism. However, it is like four in that it has a normative value as opposed to the liberating tendencies of five and the mystic (or conflicting) character of seven.  
(Note the symmetry with 2, 'dualism'; 'normative value': water.)

7: Symbolic of perfect order, a complete period or cycle... It is endowed with exceptional value... It is the number... of the capital sins and their opposing virtues. It also corresponds to the three-dimensional cross, and, finally, it is the symbol of pain. (Paneth:) An irreducible datum, and an expression of conflict or of a complex unity.  
(Integration versus despair? Fire.)

8: The octonary is the intermediate form between the square (terrestrial order) and the circle (eternal order) and is, in

### SOME ESOTERICS

consequence, a symbol of regeneration. By virtue of its shape, the numeral is associated with the two interlacing serpents of the caduceus, signifying the balancing out of opposing forces or the equivalence of the spiritual power to the natural... Because of its implications of regeneration, eight was in the middle ages an emblem of the waters of baptism. Furthermore, it corresponds in mediaeval emblem of the waters of baptism. Furthermore, it corresponds in mediaeval mystic cosmogeny to the fixed stars of the firmament, denoting that the planetary influences have been overcome.

(Quintessence again.)

Another one: Poortman (III, pp. 203 - 204).

‘I cannot avoid saying something about the ancient elements. It is beyond dispute that the Indian philosophers distinguished between coarser and finer elements, *mahabhutas* and *suksma-bhutas* or *tanmatras*. The following scheme is a fairly obvious one:

I earth	II water	III air	IV fire	V ether
earth	earth	earth	earth	earth
water	water	water	water	water
air	air	air	air	air
fire	fire	fire	fire	fire
ether	ether	ether	ether	ether

Our ordinary world is classified under I and, in this category, ‘water’ is our ordinary water or rather the state of aggregation of fluidity. The other categories are those of other, finer worlds. It is quite clear that the Indian philosophers had something of this kind in mind. If something did play a part in Western thought, we can at least be certain that no clear differentiation was made. All the same, it is to some extent evident that the Ionian natural philosophers were not so naive that they assumed that the whole world was derived from water in the case of Thales, from air in the case of Anaximenes or from any of the elements under category I.’

Of course I like the words above, although they would need treatment like the Big Five. However, it corresponds with sub-dividing sub-divisions in a way similar to our stages and substages. At the same time we cannot bluntly identify classic Indian theory with our use of zodiacal / astrological elements, that has had its own Western development, starting in Greece.

Kutumbiah, P., (Ancient Indian Medicine; p. xli) states:

‘... Indian theory starts with the *panchabhutas* or five elements: earth, air, fire, water and ether. The humours (*dosas*) are three: air (*vayu*), bile (*pitta*) and phlegm (*kapha*). Besides these *dosas* (humours) the theory names seven *dhatu*s or constituents of the body (the

### *SOME ESOTERICS*

tissues)... The Greek humours form a tetrad whereas the Indian form a triad... It will be seen that while the similarities are superficial, the differences are fundamental... ‘

It seems to me that Kutumbiah is already going into details, into the specific applications of originally similar concepts. In practical applications we can often see very diverging developments which turn back on the original concepts in a way that exclude other diversions. Concepts tend to turn into self-fulfilling prophecies... excluding others. For some similarities between the Greek and the Indian you may see for instance S. Dasgupta; *A History of Indian Philosophy*; 1932.

However this may be, I have too little knowledge of Indian philosophy to be able to really connect, but that is not my object here.

In the next one even the following lines can be found:

‘The seven rays express themselves, each through three of the zodiacal constellations...’

I am quoting from Alice A. Bailey (*Esoteric Astrology*, p. 603). She is a practically incomprehensible cryptic writer, originating in the Theosophical tradition, and supposedly connected to other worlds. (It should be noted, that her elaboration of the sentence above seems to be very different from the one presented here.) Here are some lines about her seven rays. (pp. 596 - 601; 613 - 633.), and some ‘imbalanced’ terms from Landsdowne, who tried to summarise and explain some of her work on the rays that consists of several thousand pages. He also tried to make it into a more practical ‘esoteric psychology’. The word ‘Will’ refers to divine will:

‘It is this which lies behind and which is greater than the Identity in time and space to which we give the name Logos. I seek to deal, therefore, with the Creative Will which is dynamically manifesting, consciously establishing contact and persistently focused in the form whilst time and space endure. We are regarding all these rays in terms of will, of spirit, and of life. This whole treatise, therefore, deals with an idea which lies beyond or behind the entire content of modern knowledge and is consequently inexplicable to the finite mind.

Ray I. Will or Power. Will which Initiates (Fire?)

This is the will which lies behind all initiatory activity, that is,

- a. The initiation of the previous stages of creation.
- b. The initiation of the urge to evolve, proceed, progress.
- c. The initiation of the differentiating process in order to produce.

All can be best summed up in the thought of a dynamic ‘entering into’ - by an act of the focused will - a new state of consciousness. The will here referred to lies behind the dualism and is analogous to the reception and focusing of an initial idea.

### *SOME ESOTERICS*

(Landsdowne: 'Goal-oriented; possibly destructive; born leaders; dominating; isolation; intuitive; chaos and order out of chaos.')

Ray II. Love - Wisdom. Will to unification. (Water?)

This is related to the will which produces inevitable union, at-one-ment and synthesis, through the power of attraction. Love is the will to draw into itself or the will to attract into itself, and this will, when exerted toward that which is not material, we call love.

The will which brings fulfilment demonstrates through the second ray by the means of that driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive.

Through the means of the second ray something passes between the pair of opposites which draws them together until eventually they form one blended whole. Its lowest expression and its most material symbol is the love between the sexes.

It is the life of the Father which flows through the polar opposites, making them one in reality though two in manifestation. This second ray Will has a mysterious relation to Time, to process and to the sustaining life of the Mother (matter) which nourishes and cares. It is also related to death - the death of the relationships between the Mother and the Child. Relationships formed are entirely apart from the consciousness of relation or the realisation of unity.

(Landsdowne: 'Builders; yearning for material well-being; locked up in their building; sensitivity to the needs of others; emotional.')

Ray III. Active Intelligence. Will to evolution. (Air?)

The emphasis, is necessarily from the angle of the form nature and upon the phenomenal side. But that which I deal with here is the evolution of That which is both consciousness and form but which is more than either, i.e. the One Who wills to manifest and to know or to become aware. It has undertaken the task of developing conscious 'awareness of Itself in that which it is not.' Sensory perception is transmuted into knowledge. Knowledge is transmuted into wisdom, or consciousness utilises the gradually acquired knowledge to achieve detachment from the form. Wisdom is transmuted into omniscience and both consciousness and form are superseded by the One Who exists, Who is conscious, but Who remains as greater than either of these phases of divine life. The function of the third ray is the will-to-initiate on the physical plane that which will express divinity; that it defines not only appearance but the revelation of that quality of which the appearance is the effect or result.

This is the will of conditioned purpose. As regards humanity, its

### *SOME ESOTERICS*

highest expression is education, or progressive development through experience.

(Landsdowne: 'Intellect; hiding behind a veil; Maya; personality, shadow.')

Ray IV. Harmony through Conflict. Will to harmonisation. (Earth?)

This is fundamentally the will to destroy limitation. I am referring to the energy which produces inevitably and unavoidably the struggle between life and that which it has chosen as a limitation; this eventually shatters or breaks up that limitation the moment that a point of real harmony or at-one-ment has been reached. It might be said that the moment that form (limitation) and life balance each other a rift immediately appears and through it flows a fresh outpouring of the will. The stage is set anew for a fresh and renewed activity of the living principle.

Death always releases the individual into the group.

(Landsdowne: 'Indolence, postponing on one side; hard work, fighting on the other; vague sense of responsibility; analysing, rationalising; discipline.')

Ray V. Concrete Science or Knowledge. Will to Action. (Air?)

This is the will which produces concretion and yet at the same time constitutes the point at which spirit and matter are balanced and co-equal. Human perfection is carried forward consciously upon the mental plane. Upon this plane liberation takes place. This is the will which is inherent in substance and which actuates all atoms of which all forms are made. The energy of this ray is intelligence; it is the inherent life of matter and the will to work intelligently; it is that living something for which we have no name.

As regards humanity, its highest expression is liberation - through death or initiation.

(Landsdowne: 'disciplined scientists; lost in mazes in their searches; outer appearances (shadow forms) reveal a deeper reality to them, but they need to leave those outer appearances aside to become really inspired.')

Ray VI. Devotion and Idealism. Will to Causation. (Water?)

This is the will which embodies God's idea. It provides the motive power behind the working out of whatever may be the purpose of creation. What that purpose is we have not as yet the faintest idea. It expresses God's desire and is the basic energy emanating from the cosmic astral plane. It conceals the mystery which is to be found in the relationship of the will and desire.

As regards humanity, its highest expression is idealism, the incentive and cause of human activity.

(Landsdowne: 'sensitive to spiritual reality; intense feeling life, and religiously driven; fanaticism; militant; others are seen as either

### *SOME ESOTERICS*

friends, or enemies; suspicious of the motives of others; there is a possibility of sacrifice to a partial ideal; intensely yearning.')

Ray VII. Ceremonial Order. Will to Expression. (Fire?)

It is an expression of the will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the centre. It is the will to 'ritualistic synthesis'. It is Necessity which is the prime conditioning factor of the divine nature - the necessity to express itself; the necessity to manifest in an orderly rhythmic manner; the necessity to embrace 'that which is above and that which is below' and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which Being emanates as It appears and takes form and lives.

As regards humanity, its highest expression is organisation. (Moral Control? (FM))

(Landsdowne: 'Magicians; with the ability to combine their visions with material reality; trying to create order out of chaos; pervert; destructive; chaotic; ritualistic.')

Am I wrong to detect analogies? (Analogies are no wonder however; Arthur Young has also been inspired by A.P. Sinnett, who has had a long correspondence with Blavatsky, on whose work Alice Bailey is adding her own (I should say the Tibetan Master's) comments and notes.) (In Blavatsky, *The Secret Doctrine*, much can be found also of course. Blavatsky was the founder of Theosophy.)

In going further into the seven rays, Landsdowne detects seven phases in the development of each ray in Bailey's work. His descriptions seem hardly of any use to us, because they lack 'typology-pictures', but here are the headings, with a few keynotes:

1. Egoistic manipulation, ambition.  
(Narcissism?)
2. Evocative crisis; they cannot combine their suspected potential with their daily life.  
(Vulnerable?)
3. Self-observation, without prejudice and objectively.  
(Mental?)
4. Reorientation; weaknesses are transformed into qualities through careful self-analysis.  
(Confrontation with the Shadow? Self-analysis links with Virgo.)
5. First Initiation; dissolving emotional delusions.  
(Dissolving the inferiority of extraverted feeling?.)
6. Second Initiation; concentration on clarity of thought, concentration on the soul.  
(Dissolving the inferiority of confused introverted thinking, focus on inferior extraverted intuition?)

*SOME ESOTERICS*

7. Third Initiation; integration of personality and soul.

(Integration of Self with Ego, of extraverted intuition with inferior limited extraverted sensation, despite vulnerable inferior introverted feeling?)

We do not even need to change the following order..., neither with the 'rays', nor with some of the psychological theories we went into...

While we have been talking on the 'neutrality' of long term goals on kingdom level, we might use the 'rays' as representatives. They refer to 'qualities'.

After all the imbalances in this book, let us just stick for a while with otherworldly poetic lines in Alice Bailey's work:

    'From the point of Light within the Mind of God  
      Let light stream forth into the minds of men.  
      Let Light descend on earth.

    From the point of Love within the Heart of God  
      Let love stream forth into the hearts of men.  
      May Christ return to Earth.

    From the centre where the Will of God is known  
      Let purpose guide the little wills of men -  
    The purpose which the Masters know and serve.

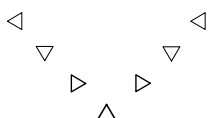
    From the centre which we call the race of men  
      Let the Plan of Love and Light work out  
      And may it seal the door where evil dwells.

    Let Light and Love and Power restore the Plan on Earth.'

-

Many have (rightly) criticised superstitious attachment to esotericism, to gurus, to astrology etc. Resemblances strike me as 'more than just slight'... Superstitious attachment to science, to statistics could be a mistake as well.

The recurrence of the 'magic number' seven in many 'systems' makes it almost certain that many of those systems will reveal even more correspondences. We already mentioned Ken Wilber's integrative work.

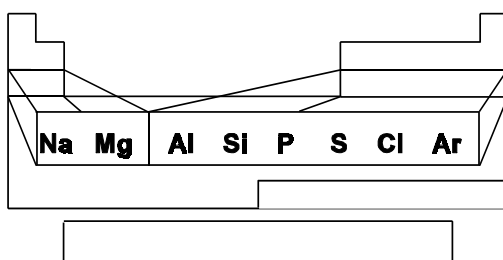


## APPENDIX I: SOME QUOTES AND EXAMPLES

Let me put some information from Arthur Young, Jan Scholten, C.G. Jung and astrology next to one another in some examples, to show similarities in details.

In order not to push 'permission to quote' beyond its limits I will give examples only, but they will illustrate how the ideas got form. They have been chosen to give you some examples of the classic elements and to give you examples of the main models used.

AIR



**THE THIRD ROW (third substage):** Sodium (Natrium), Magnesium, Aluminium, Silicium, Phosphorus, Sulphur, Chlorum, Argon.

The homoeopathic materia medica of the third row is characterised by the following issues - Jan Scholten (slightly adapted from pp. 211 - 213; Dutch edition):

RELATIONSHIPS, IDENTITY WITHIN FAMILY;

THE OTHER, YOU; identity has been developed, or is developing; only then interrelationships can happen.

LOVE AND HATRED; (depending on the feeling of their identity being threatened or not. (FM))

COMMUNICATION. (SYMPATHETIC); they need exchange as a means for interrelationship.

LANGUAGE, LEARNING; PRESENTATION; these are essential for communication.

PLAY; While playing they learn to give and take, to cooperate and to enjoy being themselves and enjoy the being of others.

PUBERTY; in puberty children learn to take their position.

HOME, NEIGHBOURHOOD, FRIENDS; the space that is taken is where they learn to communicate.

## QUOTES AND EXAMPLES

TIMIDITY;  
cold and warmth.

### LIKE AN **ATOM** IN SPACE?

Arthur Young (RU, p. 56): 'Atoms can be located, can be tagged, and we can know its properties. Every atom has properties that can be completely explained by reference to the number of proton- electron pairs; the spectral lines can be precisely accounted for.'

### **ATOMIC STAGE:**

The combined (anthropomorphic) terms of the 'Atomic main stage' and the 'Atomic substages' etc. as they are mentioned in Arthur Young's Reflexive Universe in all seven kingdoms. (Emphasis and capitals mine.)

Objective general; involuntary; **SELF-DETERMINATION, IDENTITY AND FORM.**

innovative; CONCEPT FORMATION/ INTELLECT; form; TAKES OWN CENTRE; **COMMUNICATION**; plans.

Concepts; conceptual entities; space and shape; form; quadratic relations; special purpose; acquiring IDENTITY; RELATIVE PERMANENCE; **SELF-DETERMINATION**; SURVIVES ENCOUNTERS; UNCHANGING CENTRE; defined location in space; WE CAN KNOW PROPERTIES; finite existence; uncertainty of contained energy.

RESISTANCE TO DISSOCIATION; exclusion.

**SELF-CONSCIOUS - AS DIFFERENT FROM OTHERS**; IDENTIFICATION WITH SELF; origin of error; QUESTIONS AUTHORITY; BREAK WITH AUTHORITY, FROM TOTALITY (FROM FATHER, MOTHER / OWN GROUP / GODS); LOSS OF SENSE OF THE REALITY OF THE DIVINE; BEGINNING OF SELF-DETERMINATION; SEPARATION OF SELF FROM GROUP; CREATING A CENTRE FOR THEMSELVES; THINK FOR THEMSELVES; SELF-GOVERNED; 'A WORLD TO THEMSELVES'; DISOBEDIENCE - LEARNING FROM AND RESPONSIBLE FOR ERRORS; LEARNS THE LAW OF THINGS; ASK ALL KIND OF QUESTIONS; COMPARES PAST EXPERIENCES; rational mind; abstract concepts; tree of knowledge; intoxicated, CONFUSED; DISCOVERY OF IDENTITY/INDIVIDUALITY; BEGINNING OF EGO; SELF-CONTAINED; **INTERACTION WITH OTHERS; CAPABLE OF RELATIONSHIPS.**

(From 'The Geometry of Meaning':) action-reaction-observation-control; definition; comes into focus; data; analysis; knowledge; observation, consideration; circumspection; concepts; generalisations; categories of knowing; integration of experience and sensations in concepts; form; (often) omits temporal succession; no actuality unless operating in time (at stage 4); manifest only through

#### QUOTES AND EXAMPLES

application (stage 4); **INTERRELATIONSHIPS; INTELLECT**; ideal; power; conscious reaction; **CONSCIOUS OF BEING**, maximum distraction/separation from unity; mental space; world of mind. Relationships within object; Aristotle's formal cause; intellect; power; element AIR; blueprint of a machine; observation; concept; significance.

LIKE AN **ATOM** IN SPACE!

PUBERTY IN JUNGIAN LINES

similar with Jan  
Scholten:

(Whitmont: (pp. 275 - 278) (Stages of life. 6/7 - 12/14 year old.) 'Gradually the preoccupation shifts from the body level to fantasy in more general images and then in concepts,... This development can be regarded as the beginning of the mythological mode of experiencing, which gradually replaces the purely magical one... The archetypal elements, affects and drives that would tend to dissolve the nascent ego appear as threatening powers - witches, goblins, demons, dragons, monsters, wild beasts - to be slain or propitiated by heroic or wise and beneficent figures... The development of consciousness and rationality - as it asserts itself...- is usually depicted as a male figure who embarks upon the heroic quest.'

concepts-  
mythological mode of  
experiencing, which  
gradually replaces  
the purely magical  
one-  
development of  
consciousness and  
rationality -  
figure who embarks  
upon the heroic  
quest.

Every row in itself represents some kind of heroic myth, coloured by the issues connected to those rows, and even the whole periodic table can be seen as one. Jan Scholten assigns the 'hero-phase' to the second row. To me the heroic contents of the second row are magical, not mythical. In Jan Scholten's descriptions it is clear that he also accentuates the magical, and not the mythical side. Only at the third row one can take on the self-determined identity of a hero, but it will be reactive to circumstances.

similar with Jan  
Scholten:

'... The drive toward independent, self-reliant assertion, discipline and order - presses for actualisation through a male guide... A sense of inadequacy would express itself in fantasies of threats of destruction by monsters..., or in redemption by the good fairy... The sense of inadequacy based upon the disproportion between the small ego and the overwhelming power of the magical world which surrounds it causes a reaction of fear - fear, because the nascent ego... is under the steady threat of being dissolved by the surrounding

toward independent,  
self- reliant assertion,  
discipline and order-

## QUOTES AND EXAMPLES

'maternal' entity and because the attempt to use one's own power may bring about retribution... Without this fear, there would be no psychological development... The increasing separation... is felt as though it were a break in the natural order, entailing as it does individual choice... Choosing involves the risk of being wrong - hence it entails (personal) guilt... Individual responsibility... develops on the basis of individualised, personal guilt feelings... The most important archetypal trend for the developing ego is the drive toward establishing an inner standard of right and wrong... at first as the external adaptation to parental values and demands and to the cultural standards of what is considered appropriate behaviour (Freud's superego)... Conscience seems at first to be identical with persona and superego... As they approach adolescence, boys and girls tend to go somewhat different ways... For a woman the identity and concern with 'belonging'... is natural... the man often has a hard time discovering the world of belonging... for the woman, relationship problems tend to arise from her difficulty in accepting separateness; for the man 'belonging to' and dependence tend to be the major obstacles...'

the attempt to use one's own power may bring about retribution...- increasing separation- individual choice...- it entails (personal) guilt...- individual responsibility...- establishing an inner standard of right and wrong...-

At this stage the persona learns to come into play.

Whitmont (pp. 156 - 159): '... Persona (the mask):... (Jung):... 'the expressions of the archetypal drive toward an adaptation to external reality and collectivity...'. Our personas represent the roles we play on the worldly stage... In childhood our roles are set by parental expectations. The child tends to behave in such a way as to win approval from his elders (and of course from brothers, sisters and peers (FM)), and this is the first pattern of ego formation... In the course of adequate psychological development it is necessary for a differentiation between ego (the 'I' we know ourselves to be) and persona to occur. This means that we have to become aware of ourselves as individuals apart from the external demands made upon us, we have to acquire a sense of responsibility and a capacity for judgement which are not necessarily identical with external and collective expectations and standards, though these must be given due regard...'

adaptation to external reality and collectivity- the roles we play on the worldly stage- to win approval we have to become aware of ourselves as individuals apart from the external demands made upon us, we have to acquire a sense of responsibility and a capacity for judgement which are not necessarily identical with external and collective

## QUOTES AND EXAMPLES

expectations  
and standards,  
though these must be  
given due regard...-

‘An ill formed persona is just as limiting as its opposite (when a person is nothing but the role he plays (FM)). An inadequate relationship to the persona archetype may range from a fixation in its purely collective aspect to a rebellious refusal or inability to accept any collective adaptation or demand... Dreams that express the former condition are those of being unable to take off one’s clothes, of being stuck in heavy armour, of being overdressed etc... The opposite... might be expressed in dreams of being at a party stark naked, of discovering... that one has a transparent gown, of appearing in filthy rags at a reception etc... We must learn to adapt to cultural and collective demands in accordance with our role in society - our occupation or profession and social position (in the next stage (FM)) - and still be ourselves... If this differentiation fails, a pseudo-ego is formed; the personality pattern is based on stereotyped imitation or on a merely dutiful performance of one’s collectively assigned part in life... The threatening elements of the opposing objective psyche are likely to be experienced in projection in the outward world to the degree that paranoid delusions arise, and the pseudo-ego deals with these by retreating further into the protective role-identification... Collectivity and individuality are a pair of polar opposites; hence there is an oppositional and compensatory relationship between persona and shadow. The brighter the persona, the darker the shadow (and vice versa. (FM)).’

‘Even though at first the ego finds itself in and through the persona, we have seen that the two are not meant to remain in a state of identity.’ (in the next stage. (FM))

fixation in its purely collective aspect to a rebellious refusal or inability to accept any collective adaptation or demand...-  
(dreams of being unable to take off one’s clothes, of being stuck in heavy armour, of being overdressed; being at a party stark naked, of discovering... that one has a transparent gown, of appearing in filthy rags at a reception)-

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What then is the 'ego' in Jungian psychology?

Whitmont (pp. 231 - 249):

'The ego... How does consciousness or the ego (are they different?) come into being? Where does this entity merge with the unconscious? At every step the mystery deepens... We renounce the attempt to say just what the ego is and limit ourselves to describing what it is like and how it manifests itself... Various schools of thought seem to agree that the ego involves a sense of continuity of body and mind in relation to space, time and causality, and that it gives rise to the individual's sense of unity and to his tendency to reduce multiplicity to oneness by means of memory and rationality... The ego is a unit which resists the flow of change, as opposed to the unconscious which is always changing...

We may start with a threefold operational definition of the ego. (1) It functions as a centre, subject and object of personal identity and consciousness, that is, consciousness of personal identity which extends and continues through time, space, and cause-and-effect sequence and which is capable of reflecting about itself... (2) It is the centre and originator, seemingly at last, of personal choices and decisions and plans of action, and the point of reference for value judgements. (3) It is the originator of the personal impulses, the will which translates decisions into actions toward specific goals... We find that there are many evidences of multiple egos, and our difficulties increase. The 'I' is apparently capable of being fragmented, changed and re-formed... In the deepest and most lasting forms of ego dissociation and re-formation the willing and judging egos become separated from the sense of personal identity and are so changed as to produce a sense of being 'reborn'. This transformation can occur within the religious frame of reference and in the individuation process of depth psychology. It can also be forced, as in 'brain-washing'. In all of these forms there have been profound emotional or moral experiences which disintegrate the former ego structure... For more familiar examples of the changeable ego, we have only to look at our dreams. The dream 'I' often has faculties which the dreamer does not have... Jung... describes the ego-complex as a composite of mental elements resting on the five senses: 'a synthesis of the various 'sense-consciousnesses' in which the independence of each separate consciousness is submerged in the unity of the overruling ego.'... What we experience as personal identity or ego would constitute the personal shell of this complex... Since the shell of a complex is made up of material stemming from personal history and conditioning, it would understandably be subject to change and reconditioning... The archetype of the Self, the nuclear core of the identity complex, comes into actualisation as an ego in the personal shell of this identity complex, namely through

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that network of associational images which are drawn to the archetypal predisposition by correspondence and contiguity. Our empirical, unique personal identity which we call 'I' could be seen as the personally conditioned form of a transpersonal identity... The Self is represented in dreams, fantasies and myths in archetypal images of oneness, centredness, wholeness and eternalness. In the ego these appear as ideas and images about one's relation to oneself and the world: one's self- or body-image, what one is like or should be like in terms of permanence and body identity. The emotional value system of the Self seeks manifestation in the ego as the standard of one's choices and values. The goal-directedness of the Self - what might be called its pattern of behaviour - seeks expression in the ego's search for satisfaction and fulfilment through exercising one's will in the pursuit of the goals of one's choice. And lastly, the non-actualised aspect of the archetypal totality exerts its compensating or opposing influence.'

The emerged 'personality functions' in the second stage are still valuable in the later stages. They are not lost, but incorporated and refined. In this stage they (ideally) become a tool, and there is ideally a self-reliant use of them.

The personality functions here will be self-assertive, either in following collective standards, or by being rebellious against them ( - and so are conditioned by them either way -).

Whitmont (pp. 247 - 249):

'... Our first form of conscience, is largely structured upon control and repression of instinctual urges and upon approval-getting external adaptations... The 'I' grows through learning self-denial, through resisting instinctual gratifications and through establishing a 'proper' adaptation to the external collective demands of a group, society and work-performance needs. Whatever individual *a priori* self-qualities or dispositions do not fit into this idealised pattern or external standard of behaviour are split off from the ego's conscious image of itself and of its behaviour pattern and form the shadow... The developing ego's strength depends upon an illusion of freedom to choose and decide for itself, which it cannot yet have without conscious awareness of the Self and its delimiting and enabling aspects. The ego's strength depends on its 'own' available power, its will for compensating, its feeling of inferiority in the face of the overwhelming power of the godlike adults... Growth depends upon at least a minimal disobedience of and revolt against parental values... Disobedience bears a crucial relationship to ego consciousness; the ego is shaped through the experience of wilful separation... A basic test of ego development and ego strength is the ability to assert one's own will in the face of opposition and resistance, and to exert one's drive for power... This is also the ability to say 'no'. It is the

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ability to say 'no' to our drives, to ourselves and to others... There is no ego development without power drive, no power drive without ego development. Anger and hostility are indispensable qualities of ego development, since these are instinctive reactions when ego assertion is thwarted...

Ideally the ego is the centre of consciousness which adapts its functioning to outer as well as to inner reality as distinct from itself... It has the function of an arbiter which attempts to reconcile warring parties - but it is also one of the parties. It needs a kind of knowing which cannot keep itself aloof; this kind of knowing is the same as entering, experiencing and loving...'

## WATER

	Be	O	
	Mg	S	
	Ca	Se	
	Sr	Te	
	Ba	Po	
	Ra		

**SECOND COLUMN (second stage): Beryllium, Magnesium, Calcium, Strontium, Barium, Radium.**

'innocent vulnerable water';  
'introverted feeling' - like a nuclear particle.

Arthur Young: '... cannot be observed, without being disturbed... passively being changed...'

Jan Scholten: to observe; to notice; being observed; being criticised; negatively noticed; first relationship, interaction; desires being seen and valued; value-judgements; in search of framework of reference; compares possibilities; as if accused; sensitive to criticism, comments; feel judged, vilified, slandered, wounded, belittled; uncertain, shy, timid; passive (no self-determination yet);

**SIXTEENTH COLUMN (sixth stage): Oxygenium, Sulphur, Selenium, Tellurium, Polonium.**

'compensatory manipulative water';  
'extraverted feeling' - like an animal.

Jan Scholten: everything lost; demolition; expired; decline; repulsive towards ugly things; hope; expect others to fulfil their need(s) - either ask for it, or just take it; sometimes even begging others; condescending (to others); indignant; seductive; try to deepen their understanding philosophically; remembers and lives on old glory, although it is all over; building castles in the air; theorising; fantasising; ego-boasting; reconciliation with fate; digestion; enjoyment; feasts; entertainment, amusement; pleasure in music, dance, alcohol and sex/love; lazy;

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as if no power; reactive; phlegmatic; neglect; boredom.

unobtrusive; docile; submissive;

cowardice; latent talents; as if there is no space for them; feel excluded, when there is no connection; feel closed in, when they close up; difficulty in taking own space; seem weak; want to protect themselves; hide themselves; need security, protection, support; builds protective structures.

Future; permissiveness; to apply; by chance; promise; duality.

Change; impoverished; faded; burnt down; consuming; bended; destruction; waste; depraved; perished, decay; forgive; retribution; forget; lapse into misery and poverty; squandering; abandoned; loss; elapse; mutilation; destroy; destructive; neglect; pollute, defile; indignation; oversleep; wear out; choking; diversion; digestion; decay, decline; conceited; neglect; expectations.

You may see the general description below as a medley of relatively well known remedies like Magnesium sulphuricum, Sulphur, Calcium sulphuricum, Ferrum metallicum / sulphuricum, Zincum metallicum, Mercurius vivus, Barium sulphuricum and the like. At the same time it represents a general description of issues of the second and sixth row, the second, fourth, eighth, twelfth and sixteenth column. Focus is on the second and sixteenth column.

### Column 2.

### **WATER, feeling functions; lymphatic, phlegmatic;**

### Column 16.

similar with  
Jan Scholten

From several authors:

similar with  
Jan Scholten

feeling; emotional;  
intense emotional  
yearning-  
cannot be detached-

cooling; healing; cleansing; soothing;  
sensitivity; feeling; emotional; intense  
emotional yearning; compelling desires;  
astral; cannot be detached;  
aesthetic, soul; passion; in touch/tune  
with feelings; encompassing acceptance,  
love of creation; aware of the power of the  
unconscious; sensitive; oversensitive; in  
touch with the oneness of all creation;  
empathic; no solidity, shape of their own;  
penetrating power; yielding, but all  
conquering; deep reflection;  
acquisitiveness; retentiveness;  
self-protectiveness; sensitive; empathic;  
emotional self-sufficiency; rich inner life;  
dedication; imaginative; self-sacrifice;  
love, compassion, devotion.

cannot be detached  
aesthetic-

oversensitive-  
no solidity, shape of  
their own-  
yielding-  
acquisitiveness;  
retentiveness;  
-protectiveness  
sensitive; empathic  
rich inner life

penetrating power-  
deep reflection-

values  
simply respond to

personal relationships and values;  
unpredictable; simply respond to any

self-sacrifice

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any personal situation-	personal situation; strong sense of values; compassion; empathy; irrational; subtle; charm; insight; differences merge;	
feel like they are cast adrift on the open sea; easily influenced; impressionable overreacting-self-protectiveness; fears; timidity-withdraw-	OVEREMPHASIS ON WATER: feel like they are cast adrift on the open sea; easily influenced; impressionable; at the mercy of emotional patterns - no control; overreacting to slightest stimulus; state of apprehensive self-protectiveness; fears; timidity; unable to cope with stress; withdraw; contradictory feelings; self-absorption; selfishness; compulsive pattern of demanding that others fill up their inner emptiness; deep yearnings, insecurities; detest conflicts, flow around it, or slowly wear away the person in their path; need to learn peace, contentment, serenity; compulsive passions, desires; overwhelming, irrational fears; need protection and security; vulnerable; emotionally unstable; easily influenced	demanding that others fill up their inner emptiness
insecurities detest conflicts overwhelming, irrational fears; need protection and security; vulnerable; emotionally unstable; easily influenced need protection Lacks firmness	The self is conceived as likely to suffer and need protection; preserve life. Lacks firmness. clingy, possessive, clammish; fearful; dark heavy brooding; emotional fanaticism; sentimental; escapism; vacillation; unpunctuality; vagueness; try to mother everyone; suffocative; tendency to live through others; prone to swallow social values; easily alienate those he cares for most; does not understand different needs and values of others; always responsive to pain; idees fixe: as if injured, as if rejected; sacrifices anything in order to preserve relationships.	
try to mother everyone; suffocative; tendency to live through others- as if injured, as if rejected		sentimental; escapism; vacillation; unpunctuality; vagueness- alienate those he cares for most-
<b>Column 2.</b> emotional security from an external factor, such as parents, job, lover-	<b>CANCER</b> (From Jeff Green, pp. 85-100): 'They tend to derive emotional security from an external factor, such as parents, job, lover etc... As children, commonly one or both parents do not recognise, nor understand, the inherent individuality of them; therefore emotional needs often go unfulfilled... They are very sensitive and vulnerable, because the sense of	<b>Column 16.</b>
sensitive and vulnerable-		

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<p>not being sufficiently nurtured, appreciated or understood- intense needs, emotions... inherent insecurity</p>	<p>individuality is minimally defined... Interactions can take place in compulsive emotional behaviour patterns... Often there is a feeling of not being sufficiently nurtured, appreciated or understood for who they are... They have intense needs, emotions, feelings, moods... The inherent insecurity creates a bottomless pit with respect to how much nurturing they require... Sometimes the reasons are legitimate; sometimes parents emotionally dominate, manipulate and do not allow to grow up; a parent can assert his or her own emotional needs, without recognising the needs of the child... In still other cases a parent will manifest cruel, vindictive, or outright abusive behaviour... Emotional displacement is the result, where they unconsciously expect and attempt to have their emotional needs met by another. These emotional needs are those of a child, so others can treat them as children and not allow them to grow up. The closer they become to others, the more intense the projections and expectations... They perpetually demand nurturing... They slowly learn to supply their own inner security. They must learn how to minimise or eliminate all external dependencies... Until then there is great potential to manipulate others emotionally in order to have their self-centred needs met. Emotional tantrums, emotional withdrawal, crying, feigning desperation, fluctuations of mood, feelings of guilt are common... Utter fear of vulnerability can also be the result... They are all sensitive and touchy... The rug of emotional dependency is pulled out from beneath them when the degree of dependency creates a non-growth situation... They experience emotional suffocation, frustration, when they are not expressing their needs and expectations. Many of them will even deny that they have strong emotions and needs... They need to be touched on an emotional level... They</p>	<p>not being sufficiently nurtured, appreciated or understood- intense needs, emotions... bottomless pit- cruel, vindictive, or outright abusive behaviour- unconsciously expect and attempt to have their emotional needs met by another- the more intense the projections and expectations- demand nurturing great potential to manipulate others emotionally- emotional suffocation, frustration, when they are not expressing their needs and</p>
<p>needs are those of a child</p>		

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	control and dominate others by never allowing the other to get away from their sphere of influence; by putting another down, and making themselves indispensable. They are elevating themselves and make others depend on them... They protect their own vulnerability... Dominating and controlling is used as a backhanded way of trying to fulfil their security and dependency needs... yet their deepest needs will go unresolved. The point is: emotional denial does not equal emotional security... They can seem highly inconsistent in their emotions... If they make the attempt to understand the trigger behind any given emotional state, then they can develop a penetrating insight into the nature of emotional dynamics... They have natural unpredictable cycles of withdrawing and of animation... They are learning to know and trust themselves so that they can know and trust others. Until this is the case they are often naturally mistrustful and suspicious of others and their motives. This lack of trust is based on having been dumped, when they had become overly dependent	expectations-
protect their own vulnerability		protect their own vulnerability
having been dumped, when they had become overly dependent		mistrustful and suspicious
insecure; defensive	Common characteristics: intense and demanding; manipulative; insecure; defensive; potentially cruel, mean or vindictive; empathic, sympathetic, loyal, nurturing.	intense and demanding; manipulative potentially cruel, mean or vindictive-
nurturing; linking the present to the past and the future;	Nurturing; linking the present to the past and the future; adaptability with tenacity; constant in inconstancy; loses himself	linking the present to the past and the future; adaptability

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adaptability with tenacity	rather than let go; moody; whole gamut of emotion: joy, sorrow, compassion, horror, despair; imaginative; intense feeling; lives in memories (history - of nation, family, class, family-ties); dramatic style; tries to arouse attention with a strong personal hold; sensational, sentimental; fierce resentment and dislike towards brute force/castigation/coercion and discipline; craves constant nourishment; tortured by ridicule; romantic, imaginative, shy; loveaffairs frequently a tragic sequence of misunderstandings and heartaches; misplaced affection - strong and long-lasting; doomed to disappointments; moody, fits of depression; bundles of contradictions: self-sufficiency alternating with shyness, humility, depression; pride and independence with helplessness and loneliness; unreasoning terrors; desperate efforts to challenge attention of fellow men to regain self-respect; intense craving for emotional experience; clings to convictions; defensive, pessimistic; easily upset by bad news; anxious about others; apprehensions; worries; want of sympathy; touchiness; bitterness; resentment; hurt pride; hypochondria; anxiety and fears.	with tenacity  lives in memories (history - of nation, family, class, family-ties) arouse attention with a strong personal hold  romantic, imaginative-loveaffairs frequently a tragic sequence of misunderstandings and heartaches; misplaced affection pride  desperate efforts to challenge attention of fellow men to regain self-respect clings to convictions
craves constant nourishment shy		

Scorpio and Pisces may be used as well.

## THE INTROVERSION - EXTRAVERSION POLARITY

Spoto (p. 30):

‘To the introvert, the object is seen as draining energy away from the more important subjective world, and so this person acts to withdraw energy from the object to prevent it from gaining influence or control. The introvert’s attitude is then an abstracting one. By withdrawing energy from the object, the introvert effectively conserves it for his/her own position. All this inclines introverts to be somewhat more independent and idea-oriented than extraverts, as they get their stimulation from the interior or subjective world. Theoretically, introverts may seem lost in thought, or somewhat inaccessible or reserved in the way they move around the world. Unlike the extravert, the introvert may feel pushed by the world, and so place a

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high value on solitude and quiet. It is not unusual for an introvert to express this need for privacy by appearing somewhat 'territorial', or protective of his or her 'space'. To extraverts, introverts may seem alternately reflective or withdrawn, intense or detached, profound or weird, as the case may be. They may also appear as nonparticipatory in group activities, 'stuck up' or a 'drag'.'

Spoto (p. 39):

'An introvert who accents his or her own introversion constellates in the unconscious the extravert who is in a sense overstimulated and overwhelmed with the world's significance. The object now has been magnified beyond belief at the unconscious level in compensation for its devaluation at the conscious level. The exaggerated introvert may take on an artificially placating posture in which attempts are now made to be all things to all people. In this case, an excess of politeness, civility, and attachment is often used to mediate between a fearful subject and domineering objects. While this introvert may seem to be functioning well and in a mannerly way, the behaviours could as likely be hiding an individual who may actually be at the mercy of the object, 'bowled over' by what the world seems to be offering or demanding, and at the same time lost to what seems to be the world's inscrutable and inexorable powers. In this sense the introvert's behaviours may become erratic, explosive, excessively showy, or otherwise unpredictable. This same individual could equally find him- or herself so fearful of the outer world that every effort is made to overcome, control, or dominate that world.'

Whitmont (p. 140):

'The... introvert cannot easily find his place in this world... He instinctively pulls away from the external world; he has an object fear. People and objects have a peculiar way of tripping him up. He mistrusts them and expects the worst of them.'

Whitmont puts it simply: (Psyche and Substance, p. 93):

'Introversion and walling oneself off mean separating and individualising oneself...'

Von Franz (p. 69):

'If introverts fall into inferior extraversion, they do so in a possessed and barbaric way. I mean barbaric in the sense of being unable to exert conscious control, being swept away, being unable to put a brake on, unable to stop. An introvert may become highly disagreeable, pushy, arrogant, and shout so loudly that the whole room has to listen... It may pop out in this way when an introvert is drunk...'

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Von Franz (p. 26):

‘An introvert, if he wakes up to his inferior extraversion, can spread a glow of life and make life in his surroundings into a symbolic festival, better than any extravert... if it is not distorted by his extraverted shadow who throws doubts on it...’

In its extreme imbalanced form there will be extreme doubts: extreme self-depreciation; quintessence.

Spoto (p. 30):

‘To the extravert, the object (- the outside world (FM) -) is fascinating and valuable, making the relationship to the world typically open, sociable, and active. Because stimulation comes from the outside, this person may feel naturally pulled into the world, trying to stay busy by doing many things at once. The typical extravert has a consummate desire to influence others and/or the environment, but is as likely to be influenced by the surrounding conditions of his or her own life as well. Theoretically, extraverts usually seem confident, accessible, and expansive (even ‘imperialistic’) in the manner in which they move around in the world. They may also have a tendency to ‘think out loud’ and are themselves usually very tolerant of noises or interruptions. To introverts, extraverts may seem alternately congenial or intrusive, gregarious or obnoxious, encouraging or pushy, as the case may be. They may also appear as ‘busy-bodies’ or ‘always wanting centre-stage’, and their action-oriented lifestyle can make an introvert cringe.’

Spoto (p. 38):

‘An exaggeration of the extraverted attitude: the extravert’s normally public and generous personality may seem to turn egotistical or excessively demanding. Or this person who otherwise may be known for being congenial and considerate of others could become arbitrarily forceful, ruthless, self-absorbed, aggressive, or otherwise inconsiderate. The person is in effect acting unconsciously, through a suppressed and inferior introversion familiar neither to the conscious ego nor to others close to the person.’

Von Franz (p. 69):

‘An extravert, if possessed by barbaric introversion, disappears right out of life. He goes mad in his own room. Extraverts who fall into their primitive introversion walk about looking very important, assuring everybody that they have deep mystical experiences about which they cannot talk. In a self-important way they indicate they are now deeply steeped in active imagination and the process of individuation...’

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Whitmont (p. 140):

‘The extravert has a subject fear; he mistrusts the inner world. He undervalues his inner self and projects this lack of self-valuation; the extraverts typical complaint is that nobody appreciates him or takes him seriously.’

In its extreme imbalanced form: extreme arrogance; quintessence.

#### QUINTESSENCE

Korteweg-Frankhuizen and Korteweg (1989) have attempted to link Reich his types, and the Pierrakos and Lowen types to the classic elements. Although I do have some problems with their assignment of their ‘oral’ and their ‘masochistic’ type, I find their ‘psychopathic’ ‘type’ - identified with quintessence - interesting. Since we still have little knowledge about the noble gases I offer the following as a possibility.

Barbara Brennan (from the manuscript of ‘Demystifying the Aura’):

‘This structure has a tremendous drive for power and need to dominate others. He has two ways of getting this control: by bullying and overpowering, or by undermining through seduction. He is invested in an ideal picture he has of himself and has strong feelings of superiority and contempt which cover deep inferiority feelings. In his childhood, he experienced a covertly seductive parent. The parent wanted something from the child. The psychopath was in a triangle with the parents, and found it hard to get support from the parent of the same sex. He sided with the parent of the opposite sex, could not reach out for what he needed, and then compensated by manipulating the parent. The psychopathic structure holds up against fear of failure and defeat. He is torn between his dependency on a person and his need to control them. He fears being controlled and used, and is afraid to be put in the position of victim which is totally humiliating to him. Sexuality is used in power play, pleasure is secondary to his conquest. He tries not to express his need by making others need him.’

I don’t know if this description might be fitting. I am inclined to link it to Neon in the second row, because Reich, Lowen and Pierrakos have put much emphasis on the body. (Rightly so.) You may also keep this description in mind with elements in the tenth column, especially Platinum, and there it may well be fitting.

## THE FUNCTIONS

Whitmont (pp. 140 - 148):

'Introvert and extravert describe the two basic types; these themes have their variations in the perceiving and judging functions. The perceiving functions are those of sensation and intuition; the judging functions are thinking and feeling... Thinking and feeling have to do with the order- or value-system to which we subject the findings or results of the perceiving functions. Thinking and feeling arrange the results of sensation and intuition into some sort of orderly system.'

'Thinking pertains to the objective interrelating of the elements which are perceived. We relate various elements to each other and make a statement of which we are not a part. These are objective facts; this is so or this is not so, and it has nothing to do with us. It is, in other words, an objective judgement. It establishes connections of conceptual order between the representations which come to us as the result of perception, whether intuitive or through the senses. It is a prejudice to assume that it is necessarily our conscious selves who 'do' either thinking or feeling.

Feelings happen as moods; thoughts occur, regardless of our conscious will... Hence it is an error to assume that we control our thoughts, not to mention our feelings, simply by resolving to do so... To turn our backs on some thoughts and feelings may, at times, be necessary; but if used habitually as a way of avoiding conscious confrontation of undesired thoughts or emotions it is a way of repression... A fully realised thinking function would require the development of the capacity for direct thinking in logical channels as well as the capacity for consciously following the trends of fantasy activity.'

'Feeling has to do with the expression of the value which we give to that which we perceive. Feeling is a subjective value judgement. We cannot judge objectively and subjectively at the same time; we cannot simultaneously both exclude and include ourselves in the judgement... Thinking and feeling are mutually exclusive in simultaneity; to the extent that we lean toward the one we disregard the other. Feeling classifies the perceived contents in terms of their value to the observer. The system of order thus established is one of involvement rather than one of objective distance. It expresses our interaction with things and people in shades of rejection or acceptance... Moods are also value reactions, but they are not fully conscious... The less we are aware of specific feelings - the less we have consciously developed and used our capacity for feeling - the more we are subject to moods.'

'Sensation is concrete perception of objects and people by means of our five senses. It provides the basic framework of our lives and in its unalloyed state renders us the experience of what we commonly

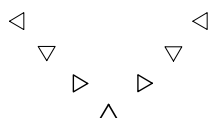
#### QUOTES AND EXAMPLES

regard as reality in its most direct and simple form. Our senses tell us what is.'

'Intuition, on the other hand, tells us what to all seemingly obvious appearances is not, at least so far as the senses are concerned... We perceive possibilities and probabilities as if they were presences. Intuition is a form of perception that comes to us directly from the unconscious. Yet this function can be consciously developed and used although its mode of operation is not within conscious control.'

Jung:

'Sensation establishes what is actually present, thinking enables us to recognise its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation' (CW 6, para. 958).'



## APPENDIX II: SOME WORDS TO SURPRISED JUNGIANs

Appendix to the chapters 'Four in Process' and 'Inferior and Auxiliary Functions'

My treatment of the inferior and auxiliary functions; the similarities between the personality functions and the main archetypes may be a surprise to some Jungians. Since I am a homeopath, concerned with a 'typological' framework, I have dared, and needed to dare, to make the Jungian concepts a little less elusive and conceptually sound. Here are some of my reasons, with homeopathic glasses on.

First: some Jungian descriptions of extraverted thinking functions are much to 'dry' as mentioned. It is often more like Arsenicum, than like Phosphorus or Antimonium. We'd do well to regard extraverted thinking as similar with 'divergent thinking'.

June Singer (pp. 116 - 117):

'Divergent thinking is a more creative approach. It is an approach whereby many avenues fan out from the central core... A man will see the importance of discerning in which ways men are alike or similar. Only by knowing what we have in common with other men does it become possible to understand how we stand away from the mass, as free individuals... to put our personal experiences into the larger perspective.'

Similarly we can regard introverted thinking as convergent thinking.

June Singer (p. 115):

'A convergent way of thinking is to try to reduce psychic experience down to its 'causes'... Its importance is that it not only helps to explain the past, but that it also provides a basis for anticipating possibilities in attitude and behaviour for the future... It conceives of life processes as being susceptible to be broken down into 'problems' which then have to be solved... Sometimes problem-solving consists in attempting to resolve difficulties by shifting behaviour from a less acceptable kind to a more acceptable kind.'

(See also Gregory Bateson on converging and diverging sequences; pp. 44 - 49; 'openness' in 'The Big Five' in the last chapter; 'Gemini' in the introduction.)

#### WORDS TO SURPRISED JUNGIANs

Second, we have the anima-animus polarity. Although several Jungians don't regard them as exclusively gender-bound as they were conceived to be, I have only encountered descriptions of the relationships between those two, as they may occur between the sexes.

What stands out in what I have read, is that the anima has an effect on a man against differentiated feeling. We can conclude that 'her' effect is similar to inferior feeling. Thinking superior? Intuition superior?

What stands out is that the animus has an effect on a woman against differentiated thinking. Inferior thinking. Feeling superior? Sensation superior?

What stands out also is that both anima and animus are met first and foremost in projected form. I.e. in the outside world.

Most of us first try to deal with them through an effort of will and discipline. I.e. we try to control our own projections.

Do you notice what is happening? We are in a control cycle again: extraversion!

I regard sensation connected with the ego-complex, and intuition with the Self-complex. This leaves extraverted thinking for the anima and extraverted feeling for the animus.

Interestingly women have been encouraged (at least in the past) to develop feeling-personas, and men thinking personas. The links between the personality functions and the archetypes make the following lines applicable to the archetypes as well.

Von Franz (p. 64):

'The hardest thing to understand... is the same functional type with the other attitude! It would be most difficult for an introverted feeling type to understand an extraverted feeling type. There one feels that one does not know how the wheels go round in that person's head; one cannot feel one's way into it. Such people remain to a great extent a puzzle and are very difficult to understand spontaneously.' A woman (the projected anima) remains a puzzle to a (male?) thinking persona. A man (the projected animus) remains a puzzle to a (female?) feeling persona.

Third: the zodiacal chart with the Jungian concepts suggests more similarity between (thinking) persona and anima, feeling persona and animus than I could find in Jungian literature. The way we may learn to cope with the archetypes gives us an extra clue to the extraversion - introversion polarity.

This point represents a contradistinction to the second point.

Singer (p. 398):

'The process of projection, that is, making subjectively determined, yet reasonable, suppositions about the unknown, is the first step

toward going ahead to test the suppositions, the hypotheses, and eventually to withdraw those suppositions that are proved to be basically projections.'

Jung:

'When the anima is strongly constellated, she softens the man's character and makes him *touchy*, irritable, moody, jealous, *vain*, and unadjusted.' ('Concerning the Archetypes and the Anima Concept,') ('Archetypes of the Collective Unconscious,' CW 9i, par. 144.) '*Identity with the persona automatically leads to an unconscious identity with the anima...* Moreover, the anima is inevitably projected upon a real object, with which he gets into a relation of almost total dependence.' ('Definitions,' CW 6, par. 807.) (emphasis mine)

'Animus opinions are invariably collective, and they *override* individuals and individual judgements in exactly the same way as the anima thrusts her emotional anticipations and projections between man and wife. ('Anima and Animus,' CW 7, par. 334.)

The next lines could have been written with the animus in mind:

'A feeler never seems able to just perceive and observe; he must pass judgements and thereby bring himself into relationship with the events he has evaluated... His descriptions are loaded with adjectival commentary which says 'like' or 'dislike', 'good' or 'bad'... By passing judgement, feeling puts things into place, and then they do not need to be looked at again. In this way feeling-types put a stop to discussion, because they stop further psychological observation.' (Hillman, p. 121.)

In the control cycle there are several speculative elements. It is now common knowledge that we cannot have complete objective knowledge. There is always a (projective) subjective element. This means that complete control is impossible. It means that complete extraversion is impossible. At every stage in the control cycle (extraversion) a willingness to learn (introversion) is needed. In the control-cycle a whole learning cycle is needed, not only some 'auxiliary'. Besides the other introverted functions an extraverted intuitive also needs introverted intuition; a Self or God also needs an innocent unborn self etc.

In the projection of our anima in the world, we also need a willingness to learn to play a self-determined role with a mask. This may result in 'performance' and 'show' in the outside world, acting like a nucleus for the projections of others.

In the projection of our animus in the world, we also need a willingness to learn to trust the yearning and values of our vulnerable body. We need to learn to trust our own use, and being used and being transformed.

#### WORDS TO SURPRISED JUNGIANS

In the learning cycle there are several 'objective' elements. It is in the confrontation with actuality that we may learn. This means that complete abstraction is impossible. It means that complete introversion is impossible. At every stage in the learning cycle (introversion) a willingness to control, to cope with the outside world (extraversion) is needed. In the learning-cycle a whole control-cycle is needed, not only some 'auxiliary'. Besides the other extraverted functions an introverted intuitive also needs extraverted intuition; an unborn self also needs a Self or God etc.

In learning to play a self-determined role with a mask, we also need a willingness to project our anima into the world. This results in being enchanted and inflated in, or with, the outside world, picking a nucleus for projections in others.

In learning to trust the yearning and values of our vulnerable body we also need a willingness to project our animus in the world. We need to learn to trust our own use, our own power. We need to learn our being used and being transformed.

A balanced way to be an independent Self (God) could be to realise complete (inter-)dependence.

A balanced way to belong with the power of the animus could be to realise vulnerability and yearning.

A balanced way to relate with the enchantment of the anima could be to realise confusion and self-determined roles.

A balanced way to control the shadow is to realise responsibility, limitations.

Balance is in the combination of introversion and extraversion. Chemical bonding, with its (classically formulated) striving for noble gas-configurations, illustrates it in still another way. (Noble gases: quintessence; shift from extraversion to introversion.)

Control can only become possible after we have learned. Coming into this life having learned nothing yet, we need the control of the outside world: we need the moral care, the transforming power, the enchantment and wisdom of the outside world. Facing death, we stand alone, independent and at the same time completely dependent, vulnerable, confused and limited, whatever our enchantments, our accomplishments and sacrifices, our care... We stand alone... in the face of God?... without God? (and it links with existential psychology.)

The new rules also translate into the following: a (male?) thinking persona learns to cope with his anima and becomes the nucleus for an anima to others... Would this be possible in classical Jungian understanding? How could a man turn into an anima image for others? But here it comes: the shift from introversion to extraversion can only happen with some awareness. Awareness occurs thanks to the auxiliary. Awareness implies

the possibility of conscious use of a function. Conscious use implies calculated use. It is only the inferior functions where there is no calculation, because they are unconscious. The inferior functions are pure.

The pure inferior functions will be responsibly transforming or clear-cut rigidly exploitive and abusive with a thinking persona. They will also be rigidly judgemental. Responsibly yearning or clear-cut rigidly vulnerable.

Whereas the anima and animus are unconscious, whereas we discover them in our projections, we possibly project them to the unconscious inferior functions in others. Although the (male) thinking persona may play an anima relatively conscious, we react to his unconscious animus-picture. We unconsciously react to his unconscious feeling-persona, his mother-complex and we might say to his orphanage.

The pure inferior functions will be enchantingly inspiring or clear-cut inflatedly destructive with a (female) feeling persona. They will also be compulsively confusing. Innocently self-determined or self-aggrandisingly amoral.

Although the (female) feeling persona plays an animus relatively conscious, we react to her unconscious anima-picture. We unconsciously react to her unconscious thinking-persona, her mask and we might say to her disbelief in possibilities.

Anima, animus, Self, 'archetypes' in general, are elusive concepts. It feels right that Jung is regarded as too vague by many. However, its vagueness and elusiveness accentuates and emphasises the territory. 'The map is not the territory.' We could note that 'the anima always feels like 'me' in a man' (Hillman, p.156). Any time a man gets enchanted by politics, a theory, science, art, religion, a woman, nature, whatever, there is the danger of inflation. It may lead to selfish discontent, when projected to an uncontrollable outside world. Overgeneralisation, related to thinking.

Similarly the animus may feel like 'me' in a woman. Any time a woman makes value judgements on what 'ought to be' (a reference value), there is the possibility of cocksure manipulation of, and dissatisfaction with, the outside world. Feeling.

It may seem that all distinctions dissolve. Interestingly Jungian individuation is about dissolvment of opposites... about integration. The above will show you more conceptual distinctions than I could find with the Jungians I have read (but I am not a scholar...). It shows more reduction to basics and it allows for more differentiation. Reduction to basics and generals never provide a basis for predicting any specifics, particulars or peculiarities in individual cases, but it allows them.

Some of you may regard the classic elements and the Jungian functions as vague ambiguous concepts. To me they are not. They are categorically distinct and I have drawn from Arthur Young again to make the distinctions clear in 'The Zodiac as Sophisticated Circumplex?'. (In no book linked to

astrology I have seen such clear and simple distinctions as Arthur Young makes. I know that I may sound like a member of a fanclub...)

Jung seems to have made a mistake, if I am allowed to say so, in emphasising subject-orientation in introverts and object-orientation in extraverts. However, his words can also be read as avoidance oriented and control oriented:

‘Extraversion is characterised by interest in the external object, responsiveness, and a ready acceptance of external happenings, a *desire to influence and be influenced by events, a need to join in and get ‘with it’*, the capacity to endure bustle and noise of every kind, and actually find them enjoyable.’ (Jung, 1936, p.550.) (Emphasis mine.)

‘The introvert is not forthcoming, he is as though *in continual retreat before the object*. He holds aloof from external happenings, does not join in. For him self-communings are a pleasure. His own world is a *safe harbor*, a carefully tended and walked-in garden, closed to the public and hidden from prying eyes. His own company is the best. He feels at home in his world, where the only changes are made by himself. His best work is done with his own resources, on his own initiative and in his own way.’ (Jung, 1936, pp. 550-551.) (Emphasis mine.)

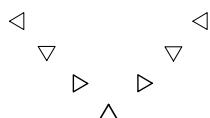
Object-orientation can be read in lines on sensation:

‘There are people for whom the... accent falls on sensation, on the perception of actualities, and elevates it into *the sole determining and all-overriding principle*. These are the *fact-minded* men, in whom intellectual judgement, feeling, and intuition are driven into the background by the paramount importance of actual facts.’ (Jung, 1936/1971, p.554) (Emphasis mine.)

Intuition can be interpreted as subject-oriented. ‘What is the possible use to *me?*’

‘On intuition actual reality counts only in so far as it seems to harbor possibilities which then become the *supreme motivating force, regardless of the way things actually are in the present*.’ (Jung, 1936/1971, p.554) (Emphasis mine.)

It has been a surprise to me to find that neither Wundt, nor Jung used the obvious and age-old oppositions that are there in the zodiac: air opposite fire, water opposite earth. Wundt (1903) envisioned water (phlegmatic) opposite fire (choleric); air (sanguine) opposite earth (melancholic). Jung envisioned water (feeling) opposite air (thinking), fire (intuition) opposite earth (sensation)...



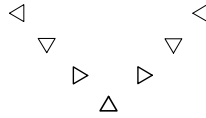
### APPENDIX III: A SMALL NOTE TO 'YOUNGIANS'

(This note is here for fellow 'adherents' to Young's theory who are worried by the whisker.)

We are using the Jungian introversion extraversion polarity. We are using it because the terms seem to be equivalent (though less inclusive) with Arthur Young's movement toward involvement or toward evolvement. We are using them because the terms have become commonly used ones.

Within our scheme it refers to the direction we are going as it does with Arthur Young. In his terms: the 'twofold operator' is at work (see 'GM; see chapter 'Four in Process'). While it may superficially seem that I have added a concept to Arthur Young's with an 'and one function', I have not. Arthur Young proposes the presence of the twofold operator always. 'At each stage after unity, the twofold is operating' ('GM', p. 80). This is the one which would be responsible for the possibility of a turn in the fourth stage. 'It requires participation, which is projective' (GM, p. 104). It requires 'subjectivity'. In 'Big Five' terms: 'arousability', 'neuroticism'. The pictures we have from homoeopathic remedies we use from the 'whiskers' suggest that the twofold operator is still there in a 'refusal to manifest'. Even if you know nothing about homoeopathy, you will be aware that some fungi do have strong psychotropic hallucinogenic effects, outside 'space-time', 'immersed in the present'. In fact, the 'special one' may be seen as a confirmation of Arthur Young's ideas of the 'twofold', since there are remedy pictures that are relatively undistorted by any of the 'fourfold', the four classic elements, the four Jungian functions, given the general issues of the rows. (It may be noted, that 'quintessence' is only present as a 'separate function' in the columns, not in the rows. Even here the fourfold tinges; we might say, the twofold needs means to exert its power.) Q.e.d. No new concept. In fact too, it gives some idea of 'causes' of disease. Disease represents a failure to learn or an attempt to control something uncontrollable. 'Causes' are to be found in the twofold operator, in awareness, in (lack of) participation<sup>49</sup>. Since the twofold pervades all, including our 'bodies', 'fighting' disease is never going to help. Each level has its own awareness, including the physical part. The twofold is beyond analysis, and is linked to the purpose(s) of life. It is not linked to process; it is not linked to 'perspective'; it is linked to 'getting involved' in learning, it is linked to 'getting 'evolved' in control. It is linked to the *direction* of process. In disease process, development, evolution is blocked. It is experienced as 'pain' even in the 'threefold'.

<sup>49</sup> The twofold operator may also be identified with the 'vital force'. Not always realised, Hahnemann considered the vital force itself diseased.



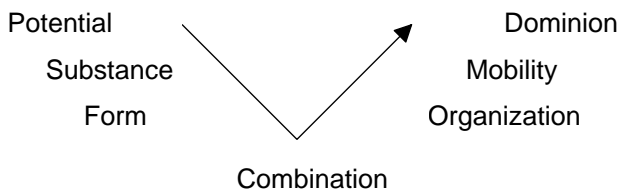
## APPENDIX IV: SUMMARY OF THE REFLEXIVE UNIVERSE AND THE GEOMETRY OF MEANING

**A BRIEF OUTLINE OF THE THEORY** (RU, pp 255 - 258. Reprinted by permission):

1. The universe is a *process* put in motion by purpose.
2. The development of process occurs in *stages*.
3. There are *seven* stages.
4. Each stage develops a new *power*.
5. Powers are *cumulative*; each one retains the powers developed in the previous stages.
6. Powers are evolved sequentially in what are called *kingdoms*.

<i>POWER</i>	<i>KINGDOM</i>
1. Potential	Light
2. Substance	Nuclear Particles
3. Form (identity)	Atoms
4. Combination	Molecules
5. Organization	Plants
6. Mobility	Animals
7. Dominion	(Man)

7. *Arc of process*: The early stages of process take on increasing constraint until constraint becomes maximal, at which point there is a *turn*. The later stages of process see the conquest of the constraints and development of freedom. Freedom in the first half is random, in the last controlled.

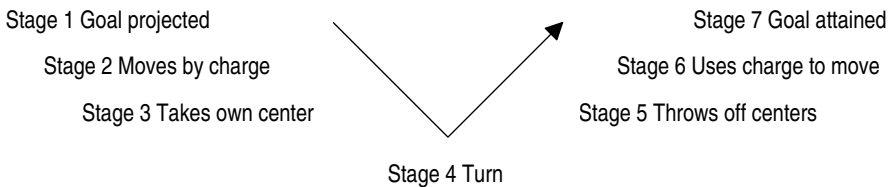


8. *Levels*: The 'descent' and 'ascent' pass through four levels in a V-shaped arc. Levels have successively zero, one, two, and three degrees of constraint, and three, two, one, and zero degrees of freedom. The stages on the right- and left-hand branches of the arc at the same level have properties in common:

# SUMMARY RU & GM

Level I	Purpose	3 degrees of freedom,	0 degrees of constraint.
Level II	Substance	2	1
Level III	Form	1	2
Level IV	Combination	0	3

9. *Asymmetry*: The stages on the left and right branches of the arc can be viewed as the inverse of one another:



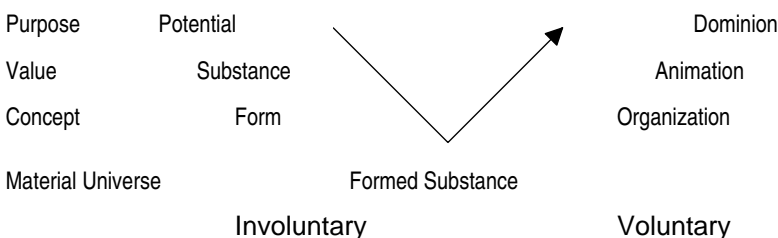
10. *1-1-2 Pattern*: Each *even* stage begins at the beginning of the previous stage, and each *odd* stage begins at the end of the previous stage. (The nuclear kingdom starts where the light kingdom starts. The atomic kingdom starts where the nuclear one ends; etc.)

11. *Self-mapping*: Each stage of process (or Kingdom) is itself a process in which the power of the stage develops. The development of this power occurs in stages called “sub-stages”, whose description correlates with that of the main stages.

**Note:** A point that is easily forgotten and which must therefore be reiterated is that atoms, molecules, cells, etc., are not separate things, but expressions of the monad (or the evolving entity) at successive stages of its evolution. At each stage it acquires new power.

Since the powers are cumulative, a monad cannot achieve cell-ness, say, without having previously mastered molecular combination; it cannot deal with combination (as a molecule) unless it has previously learned individuation (as an atom).

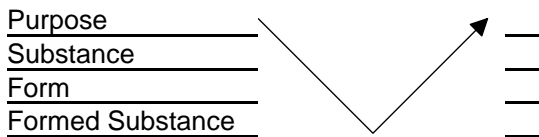
The message of our study is therefore that nothing comes of itself except the initial venturesomeness. This venturesomeness, which started it all off, is always present, pushing process through its stages and acquiring greater and greater competence.



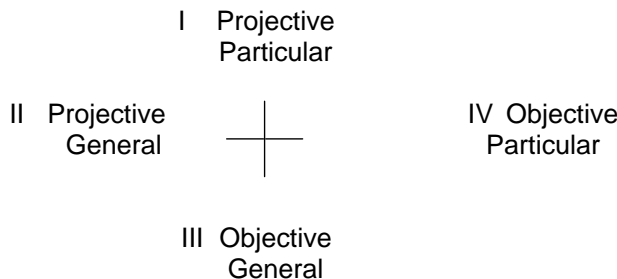
## The arc: additional properties of the levels

It is helpful to point out certain properties of the arc in addition to the degree of freedom of the several levels, their symmetry, etc.

As we pointed out in Chapter XV, the upper two levels are projective and therefore nonfinite, the lower two levels are objective and finite; viz., the indestructability (conservation) of mass energy and the immortality of the soul versus the destructability of forms and the mortality of organisms.



We can distinguish the first and second level by noting that the first is particular, the second general. The same distinction applies to the third and fourth levels, but in the opposite order, thus: the third level is general (because concepts are general), and the fourth level is particular (because physical objects are particular). The four word pairings can be shown in a diagram.



Note that the word pairs at opposite ends of each axis are doubly opposite, whereas the word pairs at right angles share one word.

The next property is that the horizontal axis is physical, while the vertical axis, levels I and III are nonphysical.

For example:

Physical	Level II includes	all substance terms: charge, mass, energy, as well as value, emotion, etc.
	Level IV includes	all actual physical objects (having both form and substance): molecules, stones, tables, houses, bodies, perhaps also specific attributes, proper names etc.

## SUMMARY RU & GM

Nonphysical	Level I includes	all first causes: purpose, dimension, action (quantum of), the photon, intention.
	Level III includes	all conceptual entities: forms, classes, definitions, generalizations, etc.

### THE GEOMETRY OF MEANING (Summary mine.)

In the Geometry of meaning Young uses mathematics (including complex numbers) 'with the goal to regain the whole by knowing how the parts fit together'.

A whole object or situation is divided into aspects (interrelationships), and the aspects have an angular relationship to one another. The simultaneous divisions of the whole into two, three, or four parts yields a meaningful description of these parts.

The fourfold division (with right angles) as learning cycle represents:

1. a spontaneous act (for instance reaching out to grab something) - (particular)
2. an encounter and reaction (change) felt; (general) (for instance a hot stove - and withdrawal of the hand)
3. observation of the situation - (general)
4. control of action (avoiding hot stoves) (particular).

As control cycle it represents:

4. control (indeterminate); (for instance of a car; the control must be initiated by an operator) = the rate of change of acceleration;
- 3 (5). position (observable) (the destination is a new position) - measured by the change of control;
- 2 (6). velocity (change) - (computed); measured by the change in position;
- 1 (7). acceleration - (felt); measured by the change in velocity;
4. control, measured by the change in acceleration;
- etc.

The fourfold division can also be used in describing categories of knowing, the aspects of a situation, etc. corresponding with the Aristotelian causes.

For instance, the description of a table:

1. Final cause; the function: the purpose of the table. Its function of holding things. (Projective particular.) Projective, because we can use a table for other purposes as well.
2. Material cause: the wood or other raw substance of which the table is made. Wood is general because many things can be made from it besides tables. We could also leave the wood for what it is. (Projective general.)

The material cause depends on the value and qualities we project on the piece of wood.

3. Formal cause: the blueprint or concept of the table, its shape and proportion, disregarding the specific piece of wood it may be made of. (Objective general.) It concerns formal description and definition, with the table as an object of scientific study.

4. Efficient cause: the work of the carpenter in making the table. (Objective particular.) His particular work produced this particular table. This involves a direct encounter with the factual.

Both the work (4) and the wood (2) have general and particular aspects. All of the above involve a (subjective) observer and an object or situation and can be subjected to analysis in terms of the particular-general and objective-projective dichotomies.

The threefold division represents 'cycles of stimulus - response - result', or, in more general terms, relationship - act - state, as a way by which wholes divide into three interrelated factors. This occurs often, but not always, in the form of two elements plus that which is between them. It is a way to interpret an unlimited variety of ordinary phenomena, in a descriptive way.

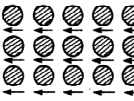
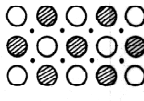
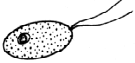



In using 10 formulae that are used to analyse the dynamics of a moving body, plus 2 more used in engineering, the whole is divided into 12 aspects - the same as with the fourfold and the threefold combined.

By putting them in a logical order a twelffold division arises, analogous to the zodiacal signs.



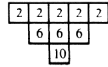

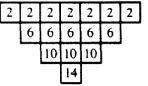


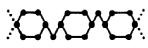
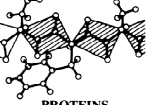
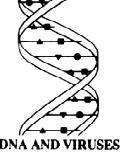









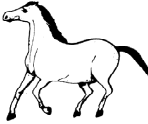



The twofold operator does not divide the cycle, but indicates in what direction the cycle is going - as for instance one way in the direction of the learning cycle, or the other in the direction of the cycle of action. (A division of the cycle in two would immediately imply a fourfold division.)

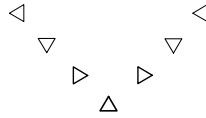
The initial unity is so far beyond rational understanding, that we can say little about it. In one sense, it is the dynamic potency whose division creates a tension between the parts. In causing their interaction, this tension creates meaning.

ARTHUR YOUNG'S KINGDOM GRID<sup>50</sup>:

KINGDOMS ↓	STAGES →	POTENTIAL	BINDING
<b>1. LIGHT</b>  <b>POTENTIAL:</b> No mass, outside of space and time. Quanta of action. Hierarchy.	3 degrees of freedom; no symmetry	$10^{25}$	$10^{22}$
		$10^{-15}$	$10^{-11}$
		$10^{11}$	$10^7$
		Cosmic rays Proton rest energy →	Gamma Rays Nuclear binding energy
<b>2. NUCLEAR</b>  <b>BINDING:</b> Substance, force. The spell aspect of image, hence illusion. "Probability fog."	2 degrees of freedom; bilateral symmetry		
<b>3. ATOMIC</b>  <b>IDENTITY:</b> Acquires its own center. Elements, order creates properties. Exclusion Principle. Rows of Mendeleef Table →	1 degree of freedom; radial symmetry	<div>2</div>  HYDROGEN One 2 Ring	<div>2 2</div>  LITHIUM to FLUORINE Two 2 Rings
<b>4. MOLECULAR</b>  <b>COMBINATION:</b> Molar properties. Classical physics, determinism. The only kingdom we see.	0 degree of freedom; complete symmetry	 METALS Single Atoms	 SALTS Double Atoms
<b>5. VEGETABLE</b>  <b>GROWTH:</b> Self Multiplication. The cell or organizing unit. Order building by negative entropy.	1 degree of freedom; radial symmetry	 BACTERIA One Cell	 ALGAE Many Cells
<b>6. ANIMAL</b>  <b>MOBILITY:</b> Action and satisfaction. Digestion, mobility. Choice becomes possible.	2 degrees of freedom; bilateral symmetry	 PROTOZOA One Cell	 SPONGES Many Cells
<b>7. DOMINION</b>  <b>CONSCIOUSNESS:</b> Memory of one's own acts leads to knowledge and control.	3 degrees of freedom; no symmetry	?	TRIBAL SOCIETIES  (No Bodies?) Collective Unconscious

<sup>50</sup> The careful reader may note that there is a small inaccuracy in the atomic kingdom in the grid. The number of rings refer to the first two elements of the rows mentioned.

IDENTITY	COMBINATION	GROWTH	MOBILITY	DOMINION
$10^{18}$	$10^{15}$	$10^{11}$	$10^8$	$10^4$ Hz
$10^{-8}$	$10^{-4}$	$10^{-1}$	$10^3$	$10^6$ cm
$10^4$	$10^0$	$10^{-3}$	$10^{-7}$	$10^{-10}$ eV
X Rays Atomic Spectra	UV Molecular spectra	Microwaves Cellular radiation? $h\nu = kT$	TV and radio waves Animal radiations?	Low frequency waves
 <p>SODIUM to CHLORINE One 6 Ring</p>	 <p>POTASSIUM to BROMINE Two 6 Rings</p>	 <p>RUBIDIUM to IODINE One 10 Ring</p>	 <p>CESIUM to ASTATINE Two 10 Rings</p>	 <p>RADON One 14 Ring</p>
 <p>METHANE SERIES Non-functional Compounds</p>	 <p>Functional Compounds</p>	 <p>POLYMERS Chains</p>	 <p>PROTEINS Chain with Side Chains</p>	 <p>DNA AND VIRUSES</p>
 <p>EMBRYOPHYTES Tissue</p>	 <p>PSILOPHYTALES Many Tissues</p>	 <p>CALAMITES Segmented Larger Size</p>	 <p>GYMNOSPERMS Mobility of Seed</p>	 <p>ANGIOSPERMS Flowers</p>
 <p>COELENTERATES One Organ</p>	 <p>MOLLUSKS, etc. Many Organs</p>	 <p>ANNELIDS One Chain</p>	 <p>ARTHROPODS Chain with Side Chains</p>	 <p>CHORDATA</p>
 <p>Self-Consciousness</p>	 <p>Objective Thought</p>	 <p>Creative Genius</p>	<p>CHRIST BUDDHA</p> <p>Mythical Kings Mazda?</p>	<p>?</p>



## APPENDIX V: WHAT IS HOMOEOPATHY ABOUT?

Homoeopathy is a strange, paradoxical method of healing. Some people regard it as an absurdity, because of its strangeness.

Homoeopaths use toxic remedies. A remedy is used when the toxic effects of that remedy match the complaints and characteristics of a client as exactly as possible.

That toxic is expected to heal!

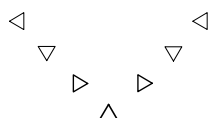
In latin: 'similia similibus curentur', 'let likes be cured by likes'. This is both the rule of thumb and the 'explanation' on a 'wholeness - level'. Any other 'explanation' immediately jumps to a less comprehensive level than the rule refers to. However, if you want something else, you may compare it with 'vaccination afterward' or desensitisation, or 'mirroring'.

In applying this rule of thumb we use a hierarchical scheme in which the mentality of a client is often, but not exclusively so, decisive in the choice of a remedy.

To minimise the toxic effects of the remedies, they are 'potentised'. Diluted in steps and thoroughly shaken in between the steps in a water-alcohol mixture. Dilution often by far exceeds the limits posed by Avogadro's number, to expect any original solvent to be present in the solution.

Too little is known in science to regard possible transfer and even amplification of organisational patterns in the solute as impossible. Some discoveries, like 'fluid-memory', 'dissipative structures', or the interconnectedness of particles beyond space and time, may prove to be 'explanatory', not to speak of 'spiritual energy'.

A lot more can be said about it, but the above tells it in a nutshell.



## PREVIEW OF VOLUME II

In broad strokes Volume I proposes equivalence of concepts in several metaphors and models. I am certain you will find many astrological, Jungian and psychological lines in the huge number of books and articles that are available, that are not fitting at all, when we compare them with specific homoeopathic remedies. What it comes down to is that 'The Anthropomorphic Attributes' in Volume I represent my limited understanding of the core of the metaphors used. While many lines are not fitting, there are certainly also ones that are. Some of those lines will be presented in Volume II.

We may realise that any example is only an example and each example is a different one. When we are comparing astrological and Jungian quotes with homoeopathic examples, remedies, we are challenged to find out which specific quotes, examples could be linked with which specific homoeopathic remedies, especially when we want to use the framework as a means to predict remedy pictures. With some quotes that are not fitting we will hint as to where they might be fitting, while sticking to the same assignment of functions.

In composing the volumes, I have had a constant dilemma: what can I expect my readers to be familiar with? What needs to be explained, and what does not?

In Volume II I will bypass that dilemma: I will just use astrological concepts, phylogenetic and taxonomical concepts about the angiosperms as I have encountered them. Explanation of concepts will be minimal, but I will point to easy ways to become familiar with them. At all times I will refer to the 'whole metaphor' that the periodic table represents, to third row elements and to some of the equivalents that we used. However, since we are going to focus on homoeopathic details, it will be accessible.

Some colleagues will be delighted by the idea that the zodiac and Jung can be linked. I will make some specific comparisons between lines and terms derived from Jan Scholten, the zodiac and Jungian psychology. Colleagues who are not familiar with them will also be able to spot similarities in issues easily.

The specific application of planetary occupation of zodiacal signs and their interrelationships between one and another - assigned to specific elements of the periodic table - may induce colleagues who are not familiar with astrology, to consider its value. To give a very short example here about a chemical element that can be found in the cases presented (Case 1), in a

description derived from psychological insights and in a quote from Frans Vermeulen (immediately after the AB5C): Fluor.

Some short astrological keynotes (Extracted from several textbooks<sup>51</sup>, while using the sequence: Sun - Moon - Mercury - Venus (as ruler of Taurus) - Venus (as a stand-in for planet earth, or as ruler of Libra) - Mars - Jupiter. Arthur Young used another sequence, but they may be reconciled if we view his sequence to be connected to the Self and mine to the ego.) Moon - general stage 2; Jupiter - general stage 7. Moon in the fire houses and signs; Jupiter in the water houses and signs; Moon square and opposite Jupiter. Imbalance emphasised.

Need to belong and relate; emotionally demanding; unable to see another's point of view; possessive, loves trouble, overprotective; life itself is an emergency, wanting to get away; bored with everyday life; craving excitement, restless; their need is for you to like them; big needs for love, attention.

(Over)expansive, like decadence, the booze, the smoke, excesses; extravagance; turning on others; double binds.

Self-righteous and smug arrogance; drive for personal freedom; assertive; indulgence, disquiet; tension between wanting to be close and to be free; jumping into emotional involvements and out again; sentimental; wrapped up in emotions; easily outraged, intolerant; self-indulgent; 'the world owes me a living'; affection confused with sexuality, burning the candle at both ends.

We could also use Mercury for the periodic table; stubborn Venus for the molecular kingdom - with their interrelations with the Moon and Jupiter.

It gives the idea of Fluor.

We will present a tentative sevenfold division of the flowering plants with some technical terms as well. If you are not familiar with them and not interested, you can easily skip them without losing track of the artificial sequence in connection with yet another metaphor 'from unborn to integration versus (religious) despair'. I have kept some of the technicalities in, to highlight some of the controversies in taxonomy for anyone who is interested. General courses in botany can be found in many places.

As a courtesy to readers who cannot wait, the grid I am using is printed at the end of the book. (Possibly I will make some changes and refinements still.) However, it should be viewed only as a possible help in memorising, and as hints to possibly indicated remedies in practice. As noted in the chapter 'Hierarchical Differences', the best view in practice is one with 'all inherently present' - to be able to keep an open mind to whatever comes up. For the how and why, you will need to wait till Volume II is in press, but

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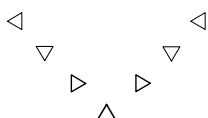
<sup>51</sup> To bypass denied permission to quote.

*PREVIEW VOLUME II*

a few remarks will be made in 'Questions and Answers'. General hints can be found in 'Summing up'.

Possibly more will be there in Volume II, but I do not know about it yet.

Volume I on its own is a bit awkward: presenting some psychological *details* with the obvious hidden agenda, while giving *general* zodiacal and *general* Jungian ones only... Thus, both volumes should be viewed as a unit.



## SUMMING UP

By folding three - almost isomorphic - models into one, we get an enlarged metaphor for the description of patterns within homoeopathic materia medica. The three models are:

1. - Jan Scholten's metaphor about the periodic table of chemical elements with regard to homoeopathic materia medica. Here the periodic table is a representation of human life from conception to 'universal' magical being, old age or death.
2. - Arthur Young's metaphor about 'The Reflexive Universe', with each of seven kingdoms in nature reflecting the others and itself. Each kingdom reflects everything ranging from any individual photon in the 'light kingdom' to any individual 'thing' in the 'consciousness kingdom'. Each kingdom also reflects life of a human being from conception to death or 'enlightenment'. The seven kingdoms he recognises are: light, nuclear, atomic, molecular, plant, animal and a (human) consciousness kingdom.
3. - C.G. Jung's archetypal metaphor of the hero's quest from unconscious self to individuation - a hero's quest toward consciousness of, and realignment with a redeeming Self (or God).

The enlarged model and the grid, the framework - derived from Arthur Young - can be used as a help in the study of homoeopathic materia medica and the comparative study of remedies derived from any source ('imponderable', mineral, vegetable, animal, human).

At the same time the enlarged model may prove to have predictive value for never-used, unknown remedies. The framework can also be used as an intermediary, as a rough tool, in the search for an indicated remedy in specific cases. It immediately has practical applicability.

With the materia medica of the chemical elements in the periodic table we already have Jan Scholten's metaphor, in which he described metapatterns in the remedy pictures that we already knew. At the same time the patterns he described have predictive value, and are increasingly becoming confirmed as a very useful contribution in practice. Confirmation depends on whether a homoeopath takes the trouble to really go into Scholten's ideas, without leaving 'common' homoeopathic knowledge behind.

The enlarged model allows us to find even more patterns in the periodic table than in Jan Scholten's metaphor alone, since both Arthur Young's and C.G. Jung's metaphors supply oppositional and compensating patterns.

## SUMMING UP

The enlarged model also allows us to reduce Jan Scholten's seven issues (in the rows) and eighteen phases in development (in the columns) into just four functions in process in seven general stages, with different orientations of awareness, with different time scales. That is what this whole book is about: seven general stages.

Both the rows and the columns represent descents from spirit (fire) into matter (earth), and ascents from matter to spirit, as referred to in many religions.

If you prefer to do so, you may call them 'learning cycles' followed by 'control cycles'.

The order presented here, from above downward, is:

Scholten's rows	Young's kingdoms	Jung's archetypes and complexes		
unborn	light	self		
body	nuclear	feeling Persona / Mother complex		
relations	atomic	Persona / Mask		
tasks/work	molecular	Ego/Shadow		
creative/queen	plant	Anima		
power/king	animal	Animus		
magus	human	Self / God(dess)		
Scholten's keynotes for the columns			zodiacal (derived from Young)	Jung's 'types'
1 - start	3 - compare	11 - conserve	innocent fire	introverted intuition
2 - position	4 - establish	12 - divided	innocent water	introverted feeling
	5 - prepare	13 - retreat	innocent air	introverted thinking
	6 - prove	14 - formal	earth - the turn	i./e. sensation
	7 - exercise	15 - loss	evolved air	extraverted thinking
	8 - persevere	16 - remembrance	evolved water	extraverted feeling
	9 - near success	17 - end/licentious	evolved fire	extraverted intuition
	10 - the top	18 - rest	aether	- quintessence -

You may, or may not, see analogies between the several descents and ascents represented in the above. Of course they are not to be equated. It is possible, however, to find metaphorical anthropomorphic terms that are common to them all. These terms assign meaning in human terms, and are referred to as main stages referring to kingdoms, substages referring to 'rows' and sub-substages referring to 'columns'. The advantage of corresponding terms that apply to all descents and ascents is that they provide clarity in patterns within our materia medica. A disadvantage is that it lacks specific details. Since there is only limited clarity about the patterns and interrelationships, this book is intended to supply a way to get just that.

As noted, it is common in homoeopathy to refer to 'things', plants, animals as if they are humans. They are suppliers of remedies and suppliers of human remedy pictures. Whereas anthropomorphism is 'forbidden' in 'science', in homoeopathy it is almost a necessity.

## SUMMING UP

While many links have been made in this book, it all comes down to the following seven-stage, four-level pattern fire - water - air - earth - air - water - fire - (quintessence).

A symbolic message from nature seems to be that 'pure' quintessence is not allowed at certain hierarchical levels and quintessence is always linked to one of the four classic elements.

### ROWS WITHIN THE PERIODIC TABLE:

The elements in the first row of the periodic table (Hydrogenium and Helium) represent a drive to manifest or not. To be or not to be. To seek a centre of consciousness or to stay immersed in the present. 'Unborn' .This row is about inspired sparks of light (photons). Photons are annihilated the moment they are detected. They are either 'introverted' or 'extraverted' .Walling off and unknown, or showing off and gone.

stage 1: compulsive

impulsive	compulsive
pure	impetuous
innocent	frank
simplicity	naive
expectant	foolish
honest	loners
visionary	fanatic
purposive	idolising
	monomania
	self-righteous

This whole row connects with Jung's self and visionary introverted intuition. It is like the undifferentiated 'prime matter' of the ancients, that Heraclites associated with fire. It connects with Freud's id and Maslow's physiological needs: 'I want it now!'. They are eternity-oriented and want immediate gratification. There is narcissism here, and it needs to be.

fire, intuition, wants to be  
eternity-oriented

The elements in the second row (Lithium, Beryllium, Borium, Carbon, Nitrogenium, Oxygen, Fluor and Neon) represent the emerging of (Jung's) personality 'types' or functions in terms of the body, in an immersed feeling way and yearning for experience. The row represents the beginning of persona/mask formation. It is like nuclear particles, changed when observed. Objectivity is impossible here. It represents a hero's quest in coping with dependence, vulnerability and yearning. Despite the vulnerability, there is an enormous amount of hidden power within. Unaware of the power within, the 'heroes' will easily feel victimised. There is a connection with the Mother-complex and introverted feeling. Symbiotic and with basic anxiety. BF 'Agreeableness' is needed to survive. Prime matter is separated into the four classic elements fire, water, air and earth.

stage 2: vulnerable

yearning	overpowered
nurturing	dependent
empathic	needs security
bondaged	vulnerable
adaptable	no solidity
immersed	yielding
orphanage	victim
trust	passive
water, feeling, wants to	
belong	
time-oriented	

## SUMMING UP

The elements of the third row (Natrium, Magnesium, Aluminium, Silicium, Phosphorus, Sulphur, Chlorum and Argon) represent the further development of the Personas/masks. They are like relatively (conceptually) unchangeable atoms, which have identities relative to other identities. Here we have the possibility of self-determined involvement with others. The personality types get refined. This row is like a hero's quest in coping with confusion and self-determination. It is about the roles people play in interrelationships. Self-protective and conforming to peers and family or in direct opposition to them. With BF 'Openness to experience' or just closed off. Introverted thinking is connected and the developing ego learns to make decisive choices what to identify with and what to reject. 'Identity versus role confusion.'

stage 3: confused  
self-reliant confused  
self-determined resist change  
break with refusal to  
authority commit  
choices revolving  
perspective perspectives  
plans hesitation  
wandering disbelief in  
possibilities  
air, thinking, wants to relate  
space-oriented

The elements in the fourth row (Kalium, Calcium, Scandium, Titanium, Vanadium, Chromum, Manganum, Ferrum, Cobaltum, Niccolum, Cuprum, Zincum, Gallium, Germanium, Arsenicum, Selenium, Bromum and Krypton) represent the Ego - Shadow complex. They have responsible (factual) tasks in a community, and have to abide by the rules. They are like molecules, which behave according to physical law. To function well they need to control and constrain themselves. They will fight their own flaws and the flaws in the outside world. It is a hero's quest in coping with personalised guilt both within and without and personal responsibility. They need to be BF 'Conscientious' and conforming to cope with reality. Problems represent a confrontation with one's inferior functions/Shadow. There is an analogy with both introverted and extraverted sensation.

stage 4: formal, factual, rigid  
perseverance stubborn  
practical prestigious  
discipline critical  
analytical fault-finding  
dutiful lost in details  
order formal, reserved  
respect routine  
service dogmatic  
responsibility perfectionism  
self-limitation guilt, paranoia  
war ambitious  
realistic materialistic  
earth, sensation,  
wants or needs control  
in the here and now

The elements in the fifth row (Rubidium, Strontium, Yttrium, Zirconium, Niobium, Molybdenum, Technetium, Rhutenium, Rhodium, Palladium, Argentum, Cadmium, Indium, Stannum, Stibium, Tellurium, Iodum and Xenon) represent the emerging of several anima forms. They are driven by the women within and without (both in men and women). They are like plants and flowers: creative, enchanting. Here is a hero's quest in coping with (re-)enchantment and inflation. It is about

stage 5: inflated  
growth self-aggrandise  
expansion ment  
creative inflation  
socially vanity  
involved performance  
craves facade  
expression overdoing  
enchantment glory of power

## SUMMING UP

'Super-Ego' ego-ideals, about individualistic esteem wisdom influencing needs. The Anima complex. It is about ideals and communication convincing idealised love. It is about being taken by the capitulation moral enchanting Maya of ideologies, of theories, of perspective cowardice science, of creativity, of art, even of 'religion' .About outgoing aloof being taken by performance and show. About BF needs company 'Openness to experience' again. Since Jung's air, thinking, needs to relate anima works against differentiated feeling, and space-oriented thinking precludes clear feeling, we can detect an analogy with extraverted (creative) thinking.

The elements in the sixth row (Cesium, Barium, the stage 6: exploitive, Lanthanoids, Lutetium, Hafnium, Tantalum, manipulative Wolframium (Tungsten), Rhenium, Osmium, striving for exploitation Iridium, Platinum, Aurum, Mercurius, Thallium, accomplishment dictatorial Plumbum, Bismuthum, Polonium, Astatinum and satisfaction as if threatened Radon) represent the emerging of several metamorphosis abusive animus-forms. They are driven by the exploring judgemental (value-oriented, judging) men within or without (both evaluation secretive in men and women). They are like powerful sacrifice suspicious animals. A hero's quest in coping with responsible trust dissatisfied use of power and judgement. It is about 'Super-Ego' water, feeling, needs to conscience. Conscience here is about values, while belong conscientious in the fourth row is about 'sticking to time-oriented the rules' .The impression may be BF 'Agreeable', but there may be clear-cut hostility. It is about the Animus complex. Since Jung's animus works against differentiated thinking, and feeling precludes clear thinking, we can detect an analogy with extraverted feeling.

The elements in the seventh row (Francium, stage 7: destructive Radium, the Actinoids, Lawrencium etc.) represent a confrontation with the Self or God - the moral care acting out destiny/potential of mankind as far as it can be responsibility gambling realised in life. (A real God or Logos is both within freedom in options and without the system.) A hero's quest in coping redemption dominating with moral control, ruling and caring. There is the purposive destructive possibility of destruction, but also of redemption. amoral Despair versus integration. It is also linked to aggressive Freud's death wish. There is an analogy here with fire, intuition, needs to be extraverted intuition, since intuition is connected to eternity-oriented 'self-deification'.

They are eternity-oriented and they want it now. They will go for it. BF 'Extraversion'.

## SUMMING UP

### COLUMNS IN THE PERIODIC TABLE

The columns 1, 2; 13-17 are directly connected to possible chemical behaviour, because outer orbitals, outer electron shells are filled. In anthropomorphic language: they are directly connected to human behaviour, whereas the rows are connected to themes, to long-term 'tasks'. We can use exactly the same keywords as used in the rows above, but I will repeat the one word keynotes only.

They represent:

Sub-substage 1 (Column 1: Hydrogenium, Lithium, Natrium, Kalium, Rubidium, Cesium and Francium): introverted intuition, fire - com/impulsively driven.

Sub-substage 2 (Column 2: Beryllium, Magnesium, Calcium, Strontium, Barium and Radium): introverted feeling, water - vulnerable.

Sub-substage 3 (Column 13: Borium, Aluminium, Gallium, Indium, Thallium): introverted thinking, air - confused.

Sub-substage 4 (Column 14: Carbon, Silicium, Germanium, Stannum and Plumbum): both introverted and extraverted sensation, earth - formal, factual, rigid, with 'psychic inertia'.

Sub-substage 5 (Column 15: Nitrogenium, Phosphorus, Arsenicum, Antimonium (Stibium) and Bismuthum): extraverted thinking, air - diffused, self-aggrandising.

Sub-substage 6 (Column 16: Oxygenium, Sulphur, Selenium, Tellurium and Polonium): extraverted feeling, water - exploitive, abusive, manipulative.

Sub-substage 7 (Column 17: (Hydrogenium), Fluor, Chlorum, Bromum, Iodum and Astatinum): extraverted intuition, fire - dominant, destructive, claiming.

Sub-substage 8 and sub-substage 0: column 18 (Helium, Neon, Argon, Krypton, Xenon and Radon) represents pure extraversion, pure introversion, or a standstill in the shift between those two (quintessence), between the issues that are connected with the row the elements are in and the following one. BF 'Neuroticism'. (Here it is that we just need Jung, because the other models are not explicit enough about the whiskers in an anthropomorphic sense.)

stage 0:

uninvolved      extreme self-depreciation  
sustaining      absent  
unseen, annihilated

outside space-time

stage 8:

uninvolved      extreme  
sustaining      arrogance

outside space-time

In the columns 3-10 inner orbitals, inner electron shells are filled below the surface. Their 'growth' is not on the outside, but there are inner changes -

### SUMMING UP

not always easily recognisable in their chemical behaviour, but recognisable in other properties - representing self-reflection, or introspection.

Introspection occurs when people expect to fail.

Here again we can use the same keynotes as used in the rows, while keeping introspectiveness in mind. (Note that self-reflection and introspection are different from introversion.)

They represent:

Sub-substage 1 (Column 3: Scandium, Yttrium, Lutetium and Lawrencium): self-reflexive/introspective introverted intuition, fire: helplessly testing, the possibilities of their impulses and compulsions. They are compulsively avoidant as well.

Sub-substage 2 (Column 4: Titanium, Zirconium, Hafnium and Dubnium): self-reflexive/introspective introverted feeling, water: helplessly testing their yearning and vulnerability. They want to avoid exposure of their vulnerabilities.

Sub-substage 3 (Column 5: Vanadium, Niobium, Tantalum and Joliotium): self-reflexive/introspective introverted thinking, air: helplessly testing their possibilities of self-determination. They may want to cover up their lack of self-determination and confusion.

Sub-substage 4 (Column 6: Chromium, Molybdenum, Wolframium (Tungsten) and Rutherfordium): self-reflexive/introspective introverted and extraverted sensation, earth: testing the possibilities of their factual reality, and rigidly so.

Sub-substage 5 (Column 7: Manganum, Technetium, Rhenium and Bohrium): self-reflexive/introspective extraverted thinking, air: testing their enchantment and possibilities of self-aggrandisement. There is still the perspective of failure.

Sub-substage 6 (Column 8: Ferrum, Ruthenium, Osmium and Hahnium): self-reflexive/introspective extraverted feeling, water: testing their power and possibilities of exploitation. Failure threatens.

Sub-substage 7 (Column 9: Cobaltum, Rhodium, Iridium and Meitnerium): self-reflexive/introspective extraverted intuition, fire: testing the possibilities of control. With the expectation of failure it will turn out as failure in the face of success.

Sub-substage 8 and sub-substage 0 (Column 10: Niccolum, Palladium and Platinum): in column 10 there is pure extraversion, pure introversion, or a standstill in the shift between those two (quintessence); between self-reflection and expectation. In a chemical/molecular context the outside world is expected to pay attention to and to value their self-consciousness (like Gods on earth? Aether? Quintessence?). In column 10 the inner orbitals (d), electron shells, of the elements could be full (in principle, in

### SUMMING UP

their ground-state), corresponding on the inside with the noble gases on the outside. Extreme self-depreciation or extreme arrogance.

As you will notice, there is a descent and an ascent here as well, similar to the ones already described.

The elements in column 11 (Cuprum, Argentum and Aurum) start filling an outer s orbital again. I would like to call them: self-conscious / expective introverted intuitive: expecting objective space for their impulses / compulsiveness. When there are positive expectations, people tend to continue in the ways they made their own, even when failure is unavoidable. They do not know how to adapt. Compulsive continuance. Sub-substage 1 again.

Column 12 (Zincum, Cadmium and Mercurius): self-conscious / expective introverted feeling: expecting objective space for their yearning and vulnerably so. Vulnerable continuance. Sub-substage 2 again.

(From the fourth row onwards we could add the term 'self-conscious', 'expective' and 'continuance' to the functions mentioned in the columns 13-18.)

The introduction of the concepts 'introspection' and 'expectation' allows us to reduce 18 phases in development into two times 'seven sub-substages'. (Totalling 14? No! See above.)

Introspection with negative expectations concerning outcomes of endeavours links with lack of skills in columns 3 -6, and it turns to 'learned helplessness'. In columns 6 - 9 people are testing and refining their skills, but there is still the expectation that it will be to no avail.

Positive expectations make it impossible to adapt to failure in columns 11 - 14, even though the necessity to adapt may be envisioned, experienced, considered etc. 'Cramped continuance.'

In columns 14 - 17 failure is blamed on circumstances, bad luck etc.

A rise and a fall... in Jan Scholten's terms.

The 'reduction' into seven sub-substages allows us to compare the columns with the seven rows. It allows us to make groups of four. The Jungian functions and the classic elements allow us to 'mirror' rows, to 'mirror' columns.

The reduction into seven general stages gives the opportunity to get easy keynotes for the remedies.

As 'hooks', or prompts within the periodic table to memorise the functions you may regard the following as most representative for the corresponding rows, since they are in the same (sub)substages horizontally and vertically.

Stage 1, at the crossing of row 1 and column 1: Hydrogenium - an innocent fool.

Stage 2, at the crossing of row 2 and column 2: Beryllium - a vulnerable orphan.

Stage 3, at the crossing of row 3 and column 13 (sub-substage 3):

## SUMMING UP

Aluminium - a confused wanderer.

Stage 4, at the crossings of row 4 and columns 6 and 14 (sub-substages 4): Chromium and Germanium - rigid defenders, limited offenders, formal civil servants. Chromium helpless, Germanium hopeless.

Stage 5, at the crossings of row 5 and columns 7 and 15 (sub-substages 5): Technetium and Antimony - inflated seducers. Technetium helpless, Antimony hopeless.

Stage 6, at the crossings of row 6 and columns 8 and 16 (sub-substages 6): Osmium and Polonium - martyred exploiters. Osmium helpless, Polonium hopeless.

Stage 7, at the crossings of row 7 and columns 9 and 17 (sub-substages 7): possibly Americium, Nobelium and Meitnerium, of which we know nothing at all. We may take the USA with Americium in mind: the potentially (actually) destructive 'caretaker' of the world: helpless destructive magicians. (A remark without judgement.)

The 14 Lanthanoids in the sixth row (Lanthanum, Cerium, Praseodymium, Neodymium, Promethium, Samarium, Europium, Gadolinium, Terbium, Dysprosium, Holmium, Erbium, Thulium and Ytterbium) may represent hidden power struggles in the exploration of power.

The 14 Actinoids in the seventh row (Actinium, Thorium, Protactinium, Uranium, Neptunium, Plutonium, Americium, Curium, Berkelium, Californium, Einsteinium, Fermium, Mendelevium and Nobelium) may represent inflated egos playing God - destructive to their environment, or facing destruction. Ideally an inner reconciliation of opposites, or 'omniflection' could occur.

In an exploration of the detected patterns Arthur Young's Theory of Process with learning cycles followed by control cycles has been used.

a. A learning cycle:

1. Spontaneous act (e.g. touching a hot stove) - presumably based on a vision, intuitive, fire.
2. Reaction (withdrawal) - based on feeling, water.
3. Observation of the situation - based on mental ability, thinking, air.
4. Control of the situation (by avoiding hot stoves) - in the here and now, factual, sensation, earth.

A learning cycle links with introversion - learning to avoid pain in the outside world.

Imbalance results in repetition of, and identification with, a distinct part of the cycle.

For instance:

1. Loneliness, chasing dreams, or complete withdrawal into a dreamworld.  
an innocent fool, Hydrogenium.
2. Vulnerability, licking wounds in private.  
a hurt orphan, Beryllium.
3. Confusion, unable to connect observations in order to prevent pain.

#### SUMMING UP

a confused wanderer, Aluminium

4. Rigidity, inertia, limitation; retreat to a stronghold that can be defended.  
a formal defender, Chromium / Germanium.

**b.** A control cycle. (In technical terms - just to line up with cognitive psychology.)

4. We act on the facts to control them - in the here and now, factual, sensation, earth.

5. An internal 'comparator' observes the significance of our act in relationship with generalized knowledge of other facts - based on mental ability, thinking, air

6. The transformative changes our act brings about are judged in comparison with a reference value in which we have put our trust - values, based on feeling, water

7. We project or recognise the adequacy of our act into a possible outcome - based on a vision, intuitive, fire;

which can lead to a new act on the facts (4) - in the here and now, factual, sensation, earth.

A control cycle links with extraversion - purposive control of the outside world.

Imbalance results in repetition of, and identification with a distinct part of the cycle. For instance:

4. Rigidity, inertia, limitation, formal; testing and refining structure, possibly using offensive strategies. They often cannot see the forest for the trees.

a limited offender, Chromium / Germanium.

5. Enchantment by significance; inflation, overgeneralisation, diffusion, facade.

an inflated seducer, Technetium / Antimony.

6. Abusiveness, exploitation and manipulation; everything becomes subordinate to personal feeling values.

a martyred exploiter, Osmium / Polonium.

7. Destructiveness, acting out, 'sensation seeking'. Means subordinate to ends.

a destructive magician, Americium / Nobelium / Meitnerium?

Four classic elements combined with introversion and extraversion turn into seven general stages.

**c.** Quintessence - combining the four in unity. Shifting between extraversion and introversion.

Balanced: uninvolved, completely integrated. 'Individuated'. A 'top', or absent.

Imbalanced: either very arrogant, or with complete self-depreciation, easily aroused. Either way: absent as an individual, in a 'cocoon' of the ego - columns 10 and 18.

We stick with four functions and two orientations, even though this is a special one.

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### **d.** Introspection with 'negative expectancy' - columns 3-9.

In balance, introspection could lead to a developed individual, who has the possibility of 'self directed' choices, in stead of merely reactive ones.

An imbalanced learning cycle here results in continuous 'learned helplessness'. Columns 3-6.

An imbalanced control cycle here results in continuous 'testing skills'. Columns 6-9.

### **e.** 'Positive expectancy', with continuance of endeavours, even in the face of failure - columns 11-17.

In balance, 'positive expectancy' could lead to 'self directed' adaptation with continued perspective.

An imbalanced learning cycle here, results in continuous repetitive attempts to avoid failure. Columns 11-14.

An imbalanced control cycle here, results in desperate attempts to control something uncontrollable. Columns 14-17.

Two orientations added to the two we had.

The four functions operate on several distinct hierarchical levels in all 'kingdoms' with different orientations like introversion, extraversion etc., accounting for tremendous differentiation.

They provide links between several homoeopathic approaches and can be used as an interface in the analysis of cases, as a tool in memorising remedy-pictures, and in a symbolic framework in which the symbolic content of individual remedies can be embedded and acquire additional significance.

They may be used to make rough predictions about what unknown remedies will be like and they provide links with many ideas outside homoeopathy.

## KINGDOMS

Arthur Young's grid already provided us with 'rows' of 'periodic tables' in the molecular, the plant, and animal kingdoms. (See the Kingdom grid and Chapter 12.)

Again we can use the same keynotes as used with the rows and columns of the periodical table.

Not only can we use the keynotes in the rows of Arthur Young's grid, we can also use them as they apply to the kingdoms themselves.

We end up with a strict, interdependent, hierarchical system with seven stages on each hierarchical level in which each substage reflects a similar stage on another hierarchical level.

Within the periodic table the rows represent themes, the columns represent possible behaviour. We may regard the 'kingdom theme' as a grand theme, as an overall issue.

'Overall issues' are often very implicit. They are often 'taken for granted' as

## SUMMING UP

being 'normal' and a common base in human communication. It becomes hard to pin them down. Overall issues seem like 'life-tasks': when I am shopping in a supermarket, there is no clarity about my 'learning to die' as a main life-task. It stays in the background. Imbalances on this level do not show easily.

It seems that my individual, personal focus on 'grand issues', on 'themes', or on 'behaviour', is decisive in my recognition of the main issues where a client suffers major imbalances.

The 'overall theme', the issue, of the periodic table of chemical elements (main stage 3) becomes self-determination or (role) confusion, walling off against outside influences. Within a molecular context (main stage 4) the issue is responsibility, perseverance and discipline and with it comes guilt, perfectionism, ambition, criticism and stubbornness. The tendency to perfectionism Jan Scholten detects in the fourth, fifth and sixth row of the periodic table is there, because chemical behaviour only comes about in a molecular context. Since homoeopaths use many molecular salts, and salts are second substage within the molecular kingdom (see the Kingdom grid and Chapter 12), it also becomes clear why Jan Scholten makes 'vulnerability', 'cannot be observed without being changed' a 'relative symptom', because it applies to all molecular salts.

The whole group of plants is linked to 'dedication beyond self-interest', be it family, society, religion or other causes (main stage 5). Ideologies or lack of it, will play a big role (consciously or unconsciously - since it is on a 'life-task' level). The big risk is losing oneself and becoming a puppet of the cause concerned.

Several 'little known' remedies seem to be fitting in the framework as presented.

As a first check on the framework:

Lycopodium; some one-word keynotes derived from the framework: aloof, self-aggrandising, inflated within a social context.

Thuja; some one-word keynotes derived from the framework: aloof; secretive and exploitive within a social context.

With the angiosperms people are forced to surrender part of their identity and there may be destructive use of an ideology (fifth kingdom, fifth main stage; seventh substage or row). All of them may be compared with Iodum. Some hints in an attempt to develop further rows and columns in this substage in anticipation of Volume II.

(I have tried to order our fragmentary homoeopathic knowledge and taxonomic insights into another tentative 'periodic table'.)

The uniaperturate<sup>52</sup> (derived) Magnolia-like angiosperms may represent a first sub-substage here's quest innocently, compulsively dedicated beyond self-interest - intuitive, visionary; unborn. Some relatively well-known

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<sup>52</sup> uniaperturate = flowering plants that create pollen with one furrow or pore; triaperturate - with three.

#### SUMMING UP

remedies in this group are: *Nux moschata*, *Camphora*, *Magnolia* and *Piper*. They may be compared with the first row in the periodic table, while subtracting the overall themes of the Angiosperms and the Atomic and Molecular kingdoms in general. 'Unborn' - like.

The triaperture (derived) *Ranunculaceae* and allies be seen as a second sub-substage hero's quest in coping with dependence, vulnerability and yearning - beyond self-interest (The mother complex) - feeling. (Some relatively well known remedies in this group are: *Pulsatilla*, *Aconitum*, *Cimicifuga*, *Helleborus*, *Staphysagria*, *Cocculus*, *Curare*, *Opium*, *Sanguinaria*.) They may be compared with the second row in the periodic table. (I am not sure about *Nelumbo*.)

The triaperture (derived) 'Centrospermae' (*Caryophyllales*) may be seen as a third sub-substage hero's quest in coping with confusion and self-determination - beyond self-interest - thinking. A difficult group, that I have to fit in somewhere. We only use a few remedies, and I do not know them that well constitutionally. The *Cactaceae* I would like to compare with *Chlorum*.

We come to a bigger group with the triaperture (derived) 'Eurosids', with many many families. Quite some remedies we know about. Using the periodic table as a translation table I would like to arrange them into 18 groups, 'columns', and divide them among the fourth and fifth row. As a 'theme' they may all have a fourth sub-substage hero's quest in coping with personalised guilt both within and without, and personal responsibility (confrontation with one's inferior function/Shadow) - beyond self-interest - sensation. In a fifth row they are coping with enchantment and inflation - thinking. This is a difficult group too, but some of the families fit quite well in some of the 'columns'.

The triaperture (derived) Asterids may be seen as a sixth sub-substage hero's quest in coping with responsible use of power and judgement - beyond self-interest - feeling. Here we may use thirty-two columns. *Nux Vomica*, *Ignatia*, *China* and allies I would like to put below *Aurum*. *Digitalis* and allies below *Plumbum*. All of the *Solanales* could be compared with *Astatinum*. The *Asteraceae* link with 'striving for accomplishment', 'learned helplessness' and 'testing skills' below columns 3 - 10. In analogy with the Lanthanoids, the *Ericoids* and *Apiales* (*Umbelliferae*) may represent 'exploration of power' and even power struggles, with possibly gross sexual abusiveness.

The uniaperture, *Aristolochiales*, *Illiciales*, *Nymphaeales* and all the monocots may represent a seventh sub-substage hero's quest in coping with deeply experienced moral and ideological dilemmas (religion - sex; purity - desire, etc. etc.) - beyond self-interest - intuitive, possibly destructive.

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The animal kingdom as a whole is sixth main stage - exploitive, manipulative, striving for accomplishment and satisfaction.

Here again, several 'little known' remedies seem to be fitting in the framework as presented.

As another check on the framework:

Sepia, in a fourth substage; some one-word keynotes:

Limited in the possibilities of satisfaction - the Sepia housewife.

Ambitious in exploitation - the Sepia career woman.

Disciplined metamorphosis, transformation - the 'spiritualised' Sepia.

The arthropods and spiders; some one-word keynotes: secretive exploitation, abusive in striving for satisfaction, suspicion, metamorphosis, transformation. (With the complete keynotes there is for about 95% correspondence with Mangialavori's information.)

With the vertebrates especially Lachesis with its religious despair, forsaken feeling, moral dilemmas concerning sex and religion etc. exemplifies the fit of our model. The other remedies we know something about are no misfits.

As mentioned, I have not yet attempted to develop further 'columns', besides the ones in the atomic kingdom. If the approach above proves to be of value, the further differentiation of 'columns' and 'subcolumns', and maybe even 'sub-subcolumns', may have extensive predictive value and may provide a context in which the symbolism of 'individual remedies' from any kingdom gains in perspective.

The attempt to arrange the Angiosperms in such a scheme can be found in Volume II.

## TELEOLOGY IN SEVENS

So, this is what this book has been about: 'four in seven general stages'. We tackled them from several viewpoints. Some viewpoints - some practical, some theoretical; some static, some dynamic and process-oriented. Some may have made you an active participant, some you may have passively consumed.

In essence there is only one thing that is common in the models used, and that is teleology, goal-orientedness. The assumption, or recognition, of goal-orientedness, does not tell anything about the goal of any specific human life. (That seems to be up to the person concerned, to God, to the devil, to fate, to chance.) It is only the health of specific human beings that should be the concern of homoeopaths.

The descents and ascents may be looked upon in process-oriented ways, in which each stage of development includes and/or branches from a previous stage. It may be looked upon in static ways, in which all aspects are inherently present at all times. Comparing both views, the difference is

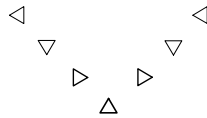
#### *SUMMING UP*

only in time-scale: from an eternity viewpoint patterns are static; from a here-and-now viewpoint everything is revolving. Anywhere, anytime in between, as most of us are, no pre-set goals can be determined, not even the direction a development will take, or need. The only thing we may perceive is balance and imbalance, without moral judgement.

In the approach taken here, there is an acknowledgement of our not being able to know 'reality' in intellectual terms. The map is not the territory. The map is not the mystery.

It should also be noted, that nothing is said about 'causes' of disease. That is not the subject of this book, but it would be in line to acknowledge that we are not able to know them.

Surely a 'syncretistic' symbolic approach is used. How far we may go in stressing analogies is decided by the degree to which they correspond with our known homoeopathic materia medica, and by the results in our practices when we use those analogies.



## SOME QUESTIONS AND ANSWERS

In slowly coming out with the ideas as presented in this book, I have had quite some reactions, quite some questions. It will be clear that it is impossible to be exhaustive on everything as the framework fans out tremendously. However, some questions and some answers to them may illustrate our lack of knowledge, some of them may show some of the advantages of an expanded language to describe our remedy pictures...

Question 1:

Why haven't you made it a bit simpler, so that ordinary guys like us may comprehend what you are doing?

Answer:

What to say.... Throughout the history of homoeopathy people have been trying to make it simple... Throughout the history of homoeopathy people have been looking for shortcuts... It is a miracle that it has survived the way it has.

I could best quote Farrington (p. 18; yes, I do love the old 'masters!'):

'In order to bring some system out of this chaos of Materia Medica, it will be necessary to adopt some plan of study. What is that plan, is asked by every student; one teacher answers in one way, another in another. The method may not be correct, and yet its results may be good. It does well enough for a scaffolding by which you erect your building, after which the scaffolding is removed and the building remains. Some method must be adopted, and that retained to the end. In analysing the method which I have chosen to adopt it may be well to begin at the beginning and to carry you on until you may see what plan I propose for your adoption. It may not be clear at once. An abstract thing is not at once grasped by the mind. It requires to come up time after time. What seems difficult at first, is plain enough after a while.'

I think I made it as simple as I can. A 'reduction' to four functions in process in seven general stages with an 'additional' whisker is something I could not have dreamt of when I started studying homoeopathy. It may not be correct. Some of the predictions that follow from the presented scheme may not be correct. Note that I am not looking for 'truth' at all. I am not looking if we can make some 'scientifically' sound expressions about 'personality', whatever that may be. 'The map is not the mystery'. (I do not even like 'typology'. )

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I have only been looking if we can find some method to make it easier to memorise a little more about all the details in our materia medica, starting out with 'the altered state of the disposition and mind' (Hahnemann, §§ 210 - 214 etc.) as one of the 'chief determinants in the selection of the homoeopathic remedy', as one of the surest signs of a deranged 'vital force'. I may seem to have complicated matters...

If there would have been no complexity it would not have done justice to life. A psychologist might have given the following answer to the same question: 'Our descriptions must come to reveal rather than conceal that complexity.' (James Russell in Plutchik & Conte, p.217.)

On the other hand, when I recall the time I started to become interested in astrology, it took me just two or three books to get a 'feel' of the zodiacal signs and the elements. It seems to be a small investment to me, to get some 'hooks' for all our remedies.

Question 2: Do we have to believe in Jung or astrology, when we go to a homoeopath for treatment?

You don't have to believe anything! What you do believe, or what you don't depends in part on your experience. If I happened to have had some experiences with astrology, that made me go a little deeper into it and believe in its value is of no concern to you. You may know that I do affirm that I have had some positive experiences with it. Even if astrology turns out to be pure bogus, at least astrologers have developed a system that is sufficiently detailed to be useful to us. They are the ones that used the sophisticated language of the zodiac. As you have seen, we can use the language of the zodiac to accommodate quite some diverging concepts. What would be more sensible than to have a look how the only ones who actively use that language have used it?

Really, to me theories and ideologies are just words. Whatever differences in maps, they only become different in content when people mistake the map for the territory, and get lost in the enchanting or disenchanting 'Maya', 'Anima' of the theories. Ideas and ideologies, scientific theories, put in certain phrasing, become more real than experience itself. Theories are a play, a game with words, 'Leela'. However playful we may be, we can also get very fanatical about the ideas and thoughts we have. We tend to identify with them. We can even become fanatical about the thoughts others have been thinking, or how we think we and others should think. Our identification with them becomes part of our illusionary identity... A mistake, but possibly a necessary one. Some focus on differences may be necessary, but in the end we will all 'return to dust' in one theory, or 'return to some divine source' in another.

Making distinctions is a necessity only, as far as it serves survival, as far as it serves to decide on a course of action - as long as we are here. Only by making distinctions we may get some sense of having some separate

## Q & A

identity. The first distinction being 'I and Thou'. 'I and Thou' may be very distinct and different, but there are similarities also.

A lot of 'either..., or...' is 'both..., and...' to me as mentioned. For sure, that has been confusing a big part of my life as well. However, seven, twelve, four, etc. help me to make 'constructs' to accommodate a lot of information without needing to throw anything out.

I am quite charmed by mystics and thinkers, who emphasise paradoxes. However, the ways we decide on courses of action, the ways we try to secure survival of our identities, seem to diverge considerably. One ideology fighting another. Mere puppets on strings. Maya, Leela. Very painful.

Since I am here too, I do have my personal preferences...

Question 3: I do have my Sun in Virgo, with Taurus on my Ascendant. According to your system a remedy with Silicium as a compound would be my remedy. I do think I will try it out, because I do recognise some of it in myself.

It might be your remedy... But then, it might not. First of all, having one or more planets in certain signs in your natal chart does *not* imply that the classic elements concerned are off balance. Not even if the planets are heavily afflicted. Secondly: with similar patterns on several hierarchical levels, the stubbornness, detail with trifles, fastidiousness may point to the whole fourteenth column, the sixth column, the fourth row, the molecular kingdom or any fourth (sub-sub-...) substages in the other kingdoms... Please, do not try to make it simpler than it is. Of course you may try Silicium if you want to. However, I do think that the system I have presented should be used as an interface only, with a thorough knowledge of details in known materia medica and a thorough knowledge of homoeopathic theory.

Question 4: Does your focus on personality pictures imply that physical disease is caused by psychological imbalances?

No, no, NO! I do regard it as definitely beyond our possibilities to be able to know the causes of disease whatsoever. Sometimes we may intuit a cause, but intuitions can be wrong. Causes of disease are 'quintessential', if anything. They are beyond the scope of our possibilities of analysis. We can only describe patterns in disease and map those patterns. We can influence them, nothing more. In a way pointing at 'causes' is a popular thing. Each age points at some specific things. In the seventies and eighties the 'cause' of psychopathology was in faulty upbringing. Nowadays we are looking at genetical causes. Hahnemann looked at psychological factors in physical disease and 'corporal' ones in 'mental' disease. Each time a 'cause' is detected we may ask 'What was the cause of that cause?'

Life is not a problem that can be solved. It can only be lived, experienced.

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(Another way of saying the same thing is in using Young's terminology. Quintessence we already linked to the twofold operator. The twofold operator is beyond analysis as well. It requires awareness; it requires subjectivity (projectivity). It is responsible for the possibility of the turn in stage 4. Young poses its presence in all stages. He tentatively concluded that the universe has feelings. We may make another tentative conclusion: the universe is aware throughout! While Gregory Bateson makes it a point that a certain amount of complexity is needed for consciousness to exist, we cannot separate a part from the whole. Whatever 'simplicity' a part may have, it is always connected to the complexity of the whole. It will always be 'complex' enough to share in awareness. The twofold operator has been connected to the direction we are going: either learning, or controlling. Even if we identify causes of disease as 'failure to learn', or 'failure to control', we should notice that our physical bodies share in the same 'logic'. It has its own learning, it has its own control, and also its own failure to do so. It has its own distinct hierarchical level, even while it is interrelated with the others. Not to become too esoteric Gregory Bateson has refrained from elaborating on this theme. Arthur Young has given us a paradigm in which it is a necessity.)

Question 5: Aren't we going back to some sort of outdated 'pantheism'?

If you want to, yes. If you do not want to, no. There is some initial unity involved in this scheme, you know. A Big Bang perhaps. Possibly there will be a final one as well. Possibly it is there all along.

Question 6: Almost all cases you present seem to have imbalanced feeling, water. What are we to make of it?

Well, there are only four classic elements and they can combine with one another, they can be subdivided. Since there are only four of them, there is a big chance that one of them seems to turn up nearly always. It may also have got something to do with my personal preferences...

Question 7: I do have a technical question. When you are treating the periodic table and the kingdoms as learning cycles and control cycles, there seems to be the suggestion that they have sequentially developed, one after the other, in a strict following order. As far as my information goes this is not the case. It is not the case either in your grid of the angiosperms. Would you like to comment on that?

Ah, I had rather not! But since you asked the question I have to, do not I? The only comment that I can give is that I do not know what to answer... I could keep it simple and state that the above is an artificial arrangement with homoeopathy in mind only... I could also refer to the chapter on psychological theories, in which Eysenck's 'supertraits' are described: when quintessence ('neuroticism') is

combined with fire, intuition ('extraversion') we have the ingredients to form all the other elements. There is no need for a purely sequential arrangement to arrive at complexity anymore? Jumps are possible?

A third comment could be in referring to Arthur Young. He recognises several 'types of evolution' in considering triad subsets (RU, pp. 279 - 282): 1-4-7; 2-4-6; 3-4-5; 1-2-3; 5-6-1; 7-3-6; 7-2-5, and seven more in tetrad subsets with no coupled members in each set combined with one another in another set. From this scheme we may also deduce that jumps are possible, once some degree of complexity has developed.

The arrangement in the angiosperms is an artificial one in the sense that it does not represent a purely sequential one from 'row' 1 to 'row' 2 to 'row' 3 to 'row' 4 etc. It is not artificial in the sense that once a 'jump' has been made to a 'class' (a row), I have assumed that there is no way back, nor a way out. Within the 'row' 'jumps' could be possible again. (The only exception I have made is with the ceratophyllaceae, the chloranthaceae and the nelumbonaceae.) That is the way I used cladistic information, even though available cladograms are not definite yet. I have used them as indications. Of course this is artificial, the 'logic' of biological systems is quite different from the 'logic' of chemical elements, where jumps between rows are possible through nuclear fusion and decay. (Note however, that 'evolution' in biological systems may need radiation, where atoms send radiation out... Another symmetry?)

The 'artificiality' might also be in deciding that there are seven classes only, but Arthur Young goes a long way to point out that seven might be categorical. Lacking enough knowledge of the mathematics, he sounds convincing enough to me, at least convincing enough to make it a working hypothesis.

Even so, how to detect levels of 'complexity' in an area full of controversies, where there is 'complexity' throughout? Here I have assumed that some of the 'older' 'arbitrary' taxonomic approaches, combined with cladistic information, combined with my biased 'arbitrary' approach to our materia medica might reveal some patterns.

In the end, cladistic analysis of DNA sequences does not tell a thing about complexity, nor does cladistic analysis of other characteristics. It only tells about branching and 'newer' developments and genetic relationships.

To make statements on complexity has become arbitrary, we might say 'projective', 'subjective'. However, given the assumptions, to me it has become a tremendous help in memorising and in structuring formerly chaotic information. The 'structure' of learning cycles followed by control cycles is a conceptual one, which need not refer to any factual sequence.

Question 8: You make a lot of absurd assumptions, that are very questionable!

Why do people always come up with this point only, when it seems that the assumptions do not correspond with the ones they make themselves? Assumptions that may be similarly absurd. To me ever new assumptions

are a necessary requisite for exploration. If you do not want to explore, fine. I felt as if I just had to make them to make some sense of my job.

Just another quote.

Feyerabend (p. 117): 'A person trying to solve a problem whether in science or elsewhere *must be given complete freedom* and cannot be restricted by any demands, norms, however plausible they may seem to the logician or the philosopher who has thought them out in the privacy of his study. Norms and demands must be checked by research, not by appeal to theories of rationality.'

The problem that I have tried to solve is the lack of cohesion within homoeopathic materia medica, the lack of cohesion between systems that I have come to value all. Homoeopathy is very strange: on the one hand we bypass the ways orthodox science has developed in attempts to cope with bias (statistics) and we refer to our individual personal positive experiences with homoeopathy. On the other hand we criticise one another for exploring ideas based on personal experiences... This is very basic: our ideas (air), based on experience (water) are generalisations, interpretations. To be able to generalise, we need a lot of experiences. The problem is that we easily overgeneralise. It is quite common in homoeopathy to refer to the 'laws' of nature, with the similia rule as a supreme 'law'... Personally, I do not know of such a thing as 'law'. I lack the means, experience and knowledge to find out if 'laws' always hold (which they should) and I do prefer to call them 'rules of thumb'. To speak of 'laws' is a vast overgeneralisation, a vast assumption.

Another thing that is accentuated within homoeopathy often, is 'right perception' of what is to be cured. Here again, there is the suggestion that there can be one superior way only... Almost every encounter with another person illustrates that there are many ways of perception. Who am I to decide what would be 'the right way'? In fact, an awareness of different functions and different hierarchical levels help me to appreciate different ways of perception. Each way may add to the others. Each way may be 'right'; each way may be 'wrong'.

Then, Feyerabend mentions research... If you look carefully, you will find out that some of the links I am proposing point to ways of research that may be acceptable to homoeopaths. Research that may keep our individualising ways intact. This, of course, has been a major stumbling block in most research that has been performed. It also left homoeopathy with biased information throughout; almost all our information is derived from single homoeopaths. Hardly ever considered refuted, sometimes 'confirmed' in single cases from single homoeopaths. Bias all over? So, the point in the question always comes up. It leads to heavy arguments and criticism, which may be fruitful. It may lead to refinement. It may also lead to war. Every assumption may be ridiculised.

In the end, if you do not like my assumptions and framework you are invited to improve on them, or make new ones, better ones.

## Q & A

Question 9: If this system is to help in practice, how would you account for the tremendous difference in pictures between for instance Helleborus and Nitrogenium, best known in Nitricum acidum? I can see that it may be fitting to put the Ranunculaceae in the second row, but why below Nitrogenium? You must have some reason for that!

Ah, you have been skipping parts and moved to the Angiosperm-grid first haven't you? My reasons will be given in full in Volume II. However, some of the remedies here do have claustrophobia. Some want space. Some of the remedies here want to have company to relieve their suffering. 'Please, help me.'

Nitricum acidum is best known for its discontent. At least, that is what I have learnt from colleagues. However, to me there is a symbiotic quality in the picture of Nitricum acidum and Argentum nitricum and possibly all nitricums. To me Nitrogenium wants space within a symbiotic context. How come symbiotic? First and for all psychologists tell us that after the 'physiological needs' there are the symbiotic ones; the 'object relations' of Mahler and others. The outside world has to satisfy my needs. That is what motivates me. Those symbiotic needs become pressing after being born. When I look at my 'nitricum' cases of the last two years, many of them had Phosphorus like qualities. The symbiotic 'claim' was something that I could feel to exist, only because of the fact that I became aware of the described patterns; the confirmation was in general and physical symptoms. Only after getting familiar with the patterns as described in this book I could prescribe nitricums in phosphorus like cases when there was the dependence, the symbiotic claim and specific Nitrogenium symptoms.

Because there are about 235.000 species of angiosperms, each chemical element would represent about 2000 to 2500 different species of them in this system. If the alignment is done well, each specific angiosperm remedy may only describe aspects of the corresponding chemical one. They need further subdivision. Helleborus may describe only an aspect of Nitrogenium. Helleborus may well be compared with Nitrogenium. 'Please, help me?' (FV, Synoptic I)

Another point: a straight comparison between Nitrogenium and Helleborus does not reveal straight correspondences. They are in different kingdoms. The symbiotic content of Nitrogenium may seem covered up, hidden. In fact I have never heard another homoeopath explicitly talk about it, even though it immediately follows from Jan Scholten's work. The symbiotic content and dependence of Helleborus is quite clear. Nitrogenium is in an introverted kingdom, walling off, individualising. Nitrogenium wants to hide its vulnerability. Helleborus is in an extraverted kingdom: Helleborus comes out with its vulnerability in a 'long term' attempt to control its dependence. Helleborus may be described as 'diffused dependence'. Diffused, unable to connect observations, or connecting too many - sub-sub-substage 5 (see Hahnemann, MM Pura). 'Inflation' comes out in 'feels he could do great deeds' (see FV).

## Q & A

In general I do have the impression about the Ranunculaceae that they are very caring towards others - in order to get care in return. Their care derives from a symbiotic background. The Mother complex.

Question 10: How can you seriously put all the monocots below a seventh row, below the actinoids of which we know nothing? You are not suggesting that grasses are radioactive, are you? You are not suggesting that those radioactive elements are constituents of orchids, are you?

Sorry, but you completely misunderstood. Again you are comparing two different metaphors with one another while disregarding differences in tinges. In fact you pose several questions, though related ones.

I am not comparing atoms with flowering plants. I am comparing drug pictures derived from the periodic table with drug pictures derived from flowering plants. I am comparing patterns in anthropomorphic symbolism of radioactive elements with patterns in anthropomorphic symbolism of the monocots (with some palaeoherbs added). Let us start with the symbolism. The radioactive elements have the possibility to destroy. They also have the possibility of taking care of supplying us with energy. Moral dilemmas are involved. In the few pictures of homoeopathic remedies we use from them, a lot of danger threatens. Moral strength and integrity is required. Clearly sub-substage 7.

Of the monocots, of all angiosperms, the grasses are dominating the world. Do they threat to destroy other plants? I would not know. What did we do with them? At least in a small country like ours we destroyed forests, not only for the wood, but also to be able to grow grasses. We use pesticides to grow them and other monocots. Grasses supply us with the bulk of food we need. They 'take care' of feeding our cattle, that we eat in turn. They 'take care' of feeding us. They 'take care' of supplying us energy... Is there a moral dilemma involved? For sure! How to feed all of humanity...? How to choose who to feed, who not to feed...? 'Unseen'? In a way...

Jan Scholten tentatively describes elements of the seventh row in the periodic table as sharing a theme of a magician who is able to influence worldly affairs in an unseen way. With the power of a magician there will be moral dilemmas all over. Any way a magician moves will have an effect. When a magician sets a goal, it will be destructive to anything that comes in between.

What kind of symptoms do we have in the proposed seventh row of the angiosperms?

Just a few, picking and choosing:

'sensitive to violence; children who are pushed to achieve', 'no courage to undertake anything; abuse of sexual power; haughtiness', 'excessive moral sensibility; great pain on witnessing sufferings of animals', 'terrible dreams', 'courage to make a speech', 'full of

despair; Dreams of battles, fights, precipices, storms at sea, and difficulty to reach the coast, of deep wells, and efforts to get out of them', 'Dread of being poisoned; moral sensitiveness; pleased with nothing', 'amorous thoughts are annoying; fraternised with the whole world; mischievousness; he is really much better off than many other people; strong exhibition of will; quarrels with every one who contradicts; insults and blasphemes; dreams he was in danger; dreams about huge monsters and all sorts of animals; dreams he is crazy and that everybody is watching him; dreams he has defecated in his breeches; life is a burden; has to restrain himself to keep from violence'; 'serenity of mind'; 'as if she were two persons; apprehension of moral obliquity after sexual excitement; as though I should go crazy and no one would take care of me; desire to strike and hit people; tormented about her salvation; must keep busy to repress sexual desire; sexual excitement alternating with apprehension of religious ideas; exacting and want things to centre around themselves', 'dreams of having seen an acquaintance dangerously stabbed; frightful dreams; he imagines that the upper part of his head is torn away, and that some one is trying to cut him to pieces with a knife', 'cool to people; haughty; malicious', 'apprehensive of impending evil; nothing is right; misbehaviour of others make him quite beside himself', 'in mental hell; plunged into the most abject despair; reserving to myself the privilege of finding fault with everything around me; filled with a general wellness, which made living a luxury', 'as if he were the greatest criminal; vivid dream, with details about helping other people and making them feel glad', 'he thinks he is a hunter; prattles about religious subjects; behaves in a haughty manner; as if he were nearing his end, with tranquillity; as if some evil were impending; loss of courage, despair; seeks out faults in others; (religious) mania; deceitful, never speaks the truth; despair about position in society; despair about salvation; imagines the world on fire; believes he is the risen Christ; squanders money; haughty; dreams of being violently pursued; of a dog that was biting him, and he could not get away', 'thought it probable that I should die, I did not feel alarmed; dreams of people drowning; of being continually provoked and baffled', 'is even delighted with his own frivolity and ridiculous talk; relieves himself in a few contemptuous words; he thought to find himself in a very strange and solitary place', 'disposed to get angry at trifling things; dreams of festivities, sleigh rides, etc.', 'there arises before her fancy a concert...; as if he were longing for something without knowing what; violent ill humour, almost rage; rapidly changing disposition: anger, violence, burst of passion - repentance; repents of having injured others', 'disposition to laugh at his fears; disposed to find fault; cross with her children; disposition to feel displeased with everything and everybody, which gives place to liveliness and activity; dreams, of snakes and everything bad; of digging up dead people, and finally

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fell into a grave; awful dreams of the dead; amorous; of fighting; of suffocation and fire; of dissecting a woman who was hanging up by the heels in my office', 'discusses, makes jokes; becomes violent, even aggressive', 'merriness and feeling of strength; the soul is affected inordinately by the pains; extremely ill-humoured, even vexed 'by the fly on the wall'; every word may offend him; nothing gives her pleasure; very changeable humour; no exertion seemed to tire; feeling of strength; dreams of disaster; saw long ago deceased relations; is sleigh riding, and the sleigh upsets; delusion that he is friendless', 'do not enjoy society; usually quite fond of the society of ladies, now ladies seem repulsive', 'exhilaration followed by calmness', 'ennui; inclination to scold; sexual neurotics; perverted', 'great languor and depression of spirits; entire absence of sexual desire', 'ogles women; no control; afraid of his own shadow; foolish boldness', 'good-humoured state of mind when the opposite might be expected', 'dreams full of hunting', 'dread of society; desire to strike and destroy; contrary, but often regrets what he has done; foolish joy and absurd complacency; great deal of self-esteem; great satisfaction with himself and his labour; sexual desire increased by every attempt to satisfy it; destructive; mental alienation'.

Not mentioned: recurring 'foolishness', recurring 'lasciviousness', sometimes recurring 'travelling', 'voyages' etc. etc.

Of course it is 'not allowed' what I am doing in the above. Just picking and choosing. That is one reason why I give the quotes in full in Volume II.

However, 'integration versus despair' might be fitting.

It may be fitting even better when we realise that 'integration versus despair', 'sexuality and religion' and moral dilemmas in general are very 'human' subjects. Our 'equivalents' come in again, also to be linked to seventh sub-substage columns. We do not know enough about the seventh row in the periodic table, but we do know quite some about the halogens, about the seventeenth column. There is a lot of destructiveness here, a lot of sexuality, a lot of 'acting out'. I have tentatively changed Jan Scholten's keynotes for the seventh row and columns 9 and 17 into the short ones 'moral care' versus 'destructive', moral care referring to deep moral dilemmas. I have tentatively linked it to extraverted intuition, in which means may become subordinate to ends.

I have tentatively made a sevenfold arrangement within the angiosperms, assuming that seven is categorical. It is not a sequential arrangement in time. It is a tentative sequential arrangement regarding complexity, even though I lack a lot of knowledge. It is an arrangement with my limited homoeopathic knowledge in mind, restrained by taxonomic information. Taxonomic with homoeopathic information as a restraint. Within taxonomy

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there are a lot of controversies as well, but thanks to ever more information about DNA and RNA sequences, much more can be said about relationships between angiosperms, than say, fifteen years ago. I have picked a taxonomic approach, that allowed me to juggle some. To make some homoeopathic sense out of it. There are assumptions, for sure. If the assumptions are 'right', the rough scheme will have extensive predictive value within homoeopathy. We may learn about the monocots from the halogens. We may learn about the monocots from column 9 elements within the periodic table. We may learn from seventh (sub)(sub)stages in all kingdoms. We may learn about the monocots from Carcinosinum. We may learn about the monocots from the chordata, possibly clearest from the snakes and some lacs. Some of those we know a long time. In learning we should take the kingdom themes and their subdivisions into account in a similar way as within the periodic table. We may use some of the 'tricks' used earlier...

From the very start of this book I have tried to make clear that I am concerned with anthropomorphic patterns in personality pictures only, as we need those, nothing else. So, you are posing questions on a subject that still needs presentation, both from a taxonomic and a homoeopathic point of view... You will need some patience if you want my view... (But you allowed me to enlarge a little bit on the kind of issues that will be tackled... so, Thank you!)

Question 11: You combined introverted sensation with extraverted sensation...

Yes... You may note that especially descriptions of 'introverted sensation' have been very hard to understand. Not only to me, but to Jungians as well. Similarly a distinction or description of the difference between introversion and introspectiveness is difficult, not to speak of introspective extraversion. It took me a long time to find short and accurate descriptions that make some homoeopathic sense. Each time I 'plunged' into another model, I had difficulties... I had difficulties in finding correspondences, in finding formal relationships. Once I was 'in' another model I had difficulties in disconnecting again. The trouble I have had with inferiorities and auxiliaries were enormous. I followed Jung first, and it took months before I moved back to good old astrology, using Young's learning cycle and control cycle. All of us make mistakes, and surely I will have made some as well. The problem with mistakes is that you are not aware of them the moment you make them. They only become clear later on, either because they are pointed out to you, or through some hunches that make better sense. So I guess Jung made another mistake here - not because introverted sensation was wrong, but because he lacked the proofs of the puddings... He lacked homoeopathic remedies; he lacked the periodic table: introverted sensation may only be spotted vertically and introspectively. At square angles with the other 'split' functions.

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Possibly my lack of formal training in psychology has turned into an advantage and allowed me to look at it all innocently to make some sense, with the glasses developed in practice of homoeopathy and through personal experience with the value of astrology.

Question 12: Even while you are accentuating hierarchical differences, you seem to be juggling with them a lot... It seems a bit like comparing apples with pears. Would you like to comment on that?

First of all, apples and pears can be compared! But that is not your point.

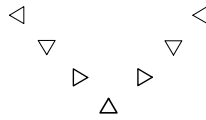
Since we are using *corresponding* anthropomorphic descriptions for the seven stages we are allowed to juggle. We are allowed to juggle since the descriptions do not change whatever hierarchical level they apply to. However, and this point should be very clear, seven immediately becomes a restraint, once they are used this way. Seven, and no more than seven. Twelve is not an extension, it is inherent in seven. The whiskers are inherent too, even though my treatment of them may be a surprise to some 'Youngians'. In the end my only concern is to make some sense of our homoeopathic data.

Question 13: Last question: Do you consider yourself to be a good homoeopath?

Ah! My immediate reaction is No! My second one is Yes! To come back at No again... To end up with a shrug... Who knows?

I am a good one to whoever benefits from me. I am a bad one to whoever has put hope in me without results.

I am who I am and will become... whatever.



## CONCLUSION

I have been almost compulsively busy applying Arthur Young's theory. I have been trying to create a formal tool. I have been fooling around with some diverging theories and concepts. I have been focusing them into seven functions on four levels. It has been fun for me. It is a big help in practice to me. To me it has been of interest, because it has induced and motivated me to study again. Whereas I have been reluctant in taking in all the fragmentary information of isolated remedies, now I find it fascinating again.

To me, first and foremost, there is the connection of a myriad of ideas, coming together in the ancient concept of the four elements, the four Aristotelian 'causes'. Final cause linked to fire; the material to water; the formal to air; the efficient to earth. (See the summary of GM, or Arthur Young; GM., p. 7 for the how and why.) The four fan out into seven in learning and feedback loops. Only second comes the further 'fanning out'. The fanning out stays connected in the four basics, to me.

How far may we go? I am tempted to suggest that we may need to go on in a biblical seven-times-seven-times-seven way...

It may seem that it is all quite clear-cut. In a way it is... At the same time I do have trouble myself in applying this system... It does not replace anything we already have.

An almost certain point of criticism of this book will be, that it seems too theoretical. Some may want to see more practice. I hardly see the use of presenting more cases... All papercases lack the 'feel' of immediate practice... It is not the point that I should prove myself 'right'. The point is that you may see whether this approach may be of value to you. You may see whether the 'glasses' provided shed new light on your own 'cured cases'. You may see whether you can use it as a tool in difficult cases. This is in fact how I look at any theory myself, including the presented one: a theory is merely a perspective that may help to decide on a course of action. I may use it if it leads to a desired result. If not, I would like to use another 'theory'.

If you find this book too theoretical, you also might have a look what your own main 'superior function' is like. (Short term, long term, whatever.) If it happens to be feeling and/or sensation, you will probably be easily bored by 'ideas'. Despite Hahnemann's warning 'not to theorise', often taken out of its context, thoughts happen all the time. Any thought has a mental, theoretical aspect... An alternative to the motto of this book could have

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been 'Question your conscious beliefs' (it would have been borrowed from Jane Roberts). Any time we project or reject something, we may take a look at what it tells about ourselves. This is not to say we should not project or reject, but an awareness of where it comes from may give some extra wisdom. You may not even be aware of how much you 'theorise' yourself. It may be that you are not aware how much we need theories. We need thinking, as we need all the functions.

Some of you may regard this framework too airy, too mental. If it was not, it would be something only floating in the air, like an unembodied spirit, visionary.

Too earthy, too rigid, too formal. If it was not, it would not be here at all.

Too visionary. If it was not there would be no use.

Some of you may regard it as too watery, too imaginary, dissolving distinctions. If it was not, it would be too limited, without value.

So, to apply some of the ideas to myself... What are my expectations? There is positive expectancy. I just know that the content of the above can be useful to others as it is to me, as it is to my clients.

I am not like many politicians in my country. They all say the same thing, after an election in which they suffered defeat: 'We possibly did not try hard enough in getting our message across...' They never seem to question the content of their messages...

I also am not one that will continuously question if I am wrong in my ideas or not. I just cannot help the way I am thinking. So here I am... I will stand alone. I will stand alone if my ideas fan out and are welcomed. I will stand alone if none of them come across. I will stand alone, when I am criticised, but I will check the content of the criticism, possibly resulting in refinement of my ideas. Whatever hurts, discontent, glory and/or recognition... All the same, I will stand alone, and there is one sure thing: one day I will die.

You will understand how the framework may be used in an intuitive and a feeling way: now we may have a language to link our hunches on. In the past, we only had the possibility of specific remedies to link hunches to, and we could only marvel at the hunches of so-called 'masters of the art'. We have been trained to focus on 'peculiars', 'mentals', 'generals' etc. We have been trained to rigidly (earthily) apply the repertoires. We have been trained to translate the words of clients into old repertory and materia medica terminology. George Vithoulkas made a difference with isolated essences. Many others followed after him. Jan Scholten made a big difference: patterns of essences became clear. And here am I, making a difference? You may suspect arrogance and vanity. Some is surely there. The main thing, however, is the feeling of being blessed. The ideas are not mine. I am only like a tool in linking them. I am also aware that it will seem quite complex in its simplicity.

Possibly no-one will notice this work. That will be a pity, because it could prove to be of benefit not only to homoeopaths... The *potential* continues to

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amaze me. While realism forbids exaggerated expectations, to me TOP provides a framework to integrate homoeopathy, astrology, psychology and even psychiatry - conceptually - while bridging confusing differences in language and concepts. Each may benefit from one another. I have heard and read psychologists and psychiatrists expressing their need for a general encompassing theory, but it will not be likely they will accept one derived from the zodiac (astrology) or homoeopathy (or TOP). At the same time, both general medicine and psychology acknowledge a tremendous amount of feedback control<sup>53</sup> and 'equifinalism' etc. in human beings and biological systems, but many of the (orthodox) therapeutic measures hardly set any 'controls': they open the window when it is hot, instead of adjusting the thermostat. (Which is a temporary solution to the problem, of course (-when it is cold outside-).)

The specificity of our remedies may tell psychiatry that psychopathology is not dimensional, but 'quantisized', nosological<sup>54</sup>; it is also qualitatively different from psychic health. However, the nosological units would be best described in terms of homoeopathic remedies. Since each homoeopathic remedy seems to have a distinct 'remedy picture', especially the periodic table of chemical elements can supply a nosological framework, because the periodic table is the main stable natural classification there is<sup>55</sup>.

(All this, apart from the fact that homoeopathy might be a useful addition to the armamentarium of psychiatry, psychotherapy and general orthodox medicine - to be used to 'set controls'.)

Trait psychology and interpersonal psychology may learn that the zodiac represents a sophisticated dynamic 'circumplex', worthy of consideration, bridging some controversies there.

Homoeopathy in turn, may benefit from psychological insights (too many to mention) and tools (e.g. personality inventories). Homoeopathy may benefit from TOP as a 'scaffolding' in learning and memorizing remedy pictures and, as mentioned, in practice. At the same time many predictions follow in areas where we have no knowledge at all.

TOP may benefit from our fragmentary homoeopathic data, that supply details in the kingdom grid and the periodic table including the columns (with a small surprise in the tenth column), that 'confirm' the patterns Arthur Young described.

There are a lot of similarities with Ken Wilber's view at transpersonal psychology, evolvment and his grids. There are two big differences:

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<sup>53</sup> Young's control cycle can be read as a feedback loop. Thus TOP bridges the gap between physiology and psychology in the clearest way I have encountered.

<sup>54</sup> - but *causes* remain beyond analysis.

<sup>55</sup> Here, homoeopathy could be unique (again?). It could supply clarity on 'superordinate traits' versus subordinate ones, where trait psychologists are groping; even 'transpersonal psychologists' have no way to decide where 'things' are 'horizontal' and where they are 'vertical'.

## CONCLUSION

1. A homoeopathic view needs to be focused on imbalances and needs to be very strict and detailed, because results in practice depend on it.
2. Within homoeopathy blocked process is immediately linked to the 'matter' of specific remedies, derived from the kingdoms in nature.

With these two points in mind I have focused first and foremost on 'horizontal' 'typological descriptions' in my application of TOP. In this way, my application is an addition to Ken Wilber's integrative work as well, where we can benefit from his work.

While I have not created anything 'new', I have been linking some existing models to homoeopathy that have not been linked as clearly before to my knowledge. 'Seven', 'Four in Process', the zodiac and the periodic table with our 'empirical' remedy pictures, are the threads that hold them together. All of the models mentioned may benefit from one another. Patients may benefit. In composing this book I have tried (to the utmost of my ability) not to *spoil* the aforementioned potential. I have often felt inadequate and lacking in background. The scope of what I have been doing seemed way beyond my own head.

A friend of mine mentioned that we need language, concepts, to be able to get intuitive hunches, messages, relatively undistorted. Fire needs air. I think she is right. We need the whole circle - fire, water, air and earth. Possibly the main reason for this book is my bad memory; my getting lost, confused and diffused in the details of our body of knowledge.

Some 'nexts' are evident. The angiosperm grid needs refinement. The whole plant kingdom needs to be subdivided further. The whole animal kingdom needs to be subdivided further. Psychological theories need to be explored further. We need a lot of new provings. We need a lot of new provings of old remedies too.

We do not need to be concerned with 'scientific acceptability'. We need to have better results. We share one secret: besides a lot of results, there are a lot of failures in our practices too. We need to have a bigger armamentarium. Dream provings can be very valuable, even if they are 'biased'. Subjective hides behind objective, but objective hides behind subjective too. They are inseparable.

With the 'seven-and-one' we can apply functional numbers to remedies. Numbers may give us the opportunity to make a 'factor analysis' throughout all our known remedies, throughout our repertories, of what is most characteristic of each of the seven-and-one general stages. It may reveal physical patterns also.

With some links with personality psychology the way may be open to use their tools and insights, even if it would mean a turn in the ways our practices are organised.

### *CONCLUSION*

A lot of questions have not been tackled. With a lot of them I would not have the faintest idea what kind of answers are needed. A lot of them I regard as very interesting, significant, or boring, regarding some of them as unanswerable.

‘God’ bless.



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## THE DO IT YOURSELF KIT

To 'do-it-yourself', you need the grids.

When you have decided which remedy you want to make a picture of, you need to look from what kingdom it is derived.

In making a remedy picture, you have to look for the 'highest' kingdom the remedy is derived from to get a general theme. You have to focus especially on the last subdivisions we can make to arrive at 'behaviour'.

If the kingdom a remedy is derived from does not tell much, you need to focus on it's constituents in a 'lower' kingdom, if known. Here too, we have to focus on the last subdivisions we can make to get nearest 'behaviour'.

From 'high' to 'low':

To be human (7), we need an animal 'body' (6).

Animals (6) need plants (5) - on the outside, but also an vegetative system.

Plants (5) need molecules (4) - inside and outside.

Molecules (4) need atoms (3) - inside and outside.

Atoms (3) need nuclear particles (2) - inside and outside.

Nuclear particles (2) need electromagnetism (photons) (1) - inside and outside.

Each higher hierarchical level adds some properties to the one below it, but it is also restrained in its possibilities by the properties of the constituents in the level(s) below it.

What it comes down to, is a general paranoia in the molecular kingdom, restrained or accentuated by the properties of constituents on a lower hierarchical level.

An inferior function is accentuated when a superior function on one level, touches the same, but inferior one, on another level.

We need to touch an imbalance of the highest hierarchical level possible.  
(See Debats; see De Vries.)

We came out with the following rules about inferior functions:

Quintessence has extraversion inferior.

Introverted intuition has mainly introverted feeling and extraverted sensation inferior.

Introverted feeling has mainly introverted thinking and extraverted intuition inferior.

Introverted thinking has mainly sensation and extraverted feeling inferior.

Combined introverted and extraverted sensation has mainly introverted intuition and extraverted thinking inferior.

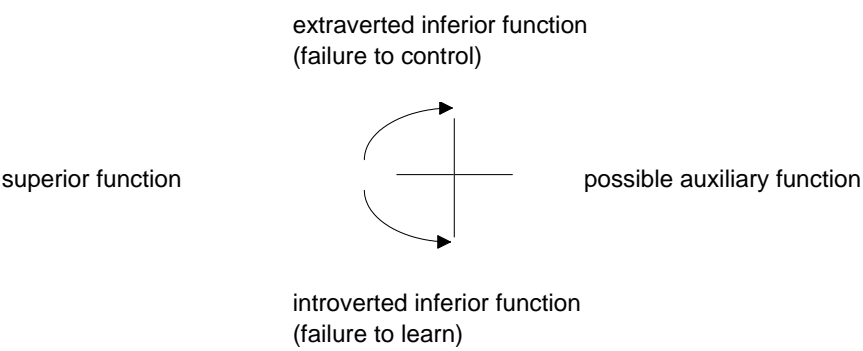
Extraverted thinking has mainly sensation and extraverted feeling inferior.

Extraverted feeling has mainly introverted thinking and extraverted intuition inferior.

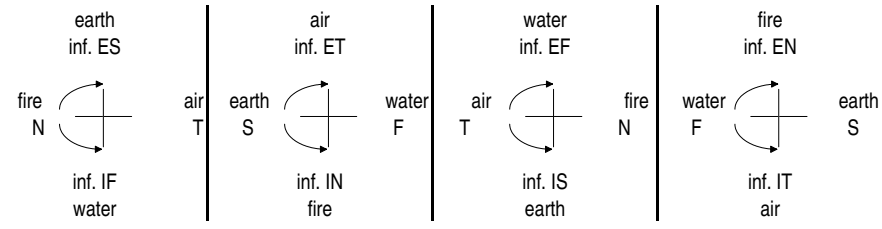
Extraverted intuition has mainly introverted feeling and extraverted sensation inferior.

Quintessence has introversion inferior.

To make a card game out of it: copy the following pages and cut them.  
 (You are permitted to do so.)



To find the inferior functions, we just need to put the superior one on the left, while turning the circle.



DO-IT-YOURSELF KIT

RULES OF THE GAME

Superior functions: add 'too' or 'too much' to left columns.  
(The right columns refer mainly to imbalanced superior functions.)  
Inferior functions: add 'no' or 'not' to left columns.  
Auxiliary functions: add 'lacks' or 'not enough' to left columns.

DO IT YOURSELF

<b>Introverted</b> Learning to avoid pain in the outside world <b>Extraverted</b> Purpositive control of the outside world	<b>Introspective</b> Pain is unavoidable; skills are needed <b>Expective</b> Control is not possible	<b>Introspective introverted.</b> negative expectancy doubtful avoidant learned helplessness 'I will never succeed'	<b>Introspective extraverted</b> negative expectancy testing skills still with doubts 'Anything can happen'
<b>Expective introverted</b> positive expectancy refining skills; no doubts about the outcome of endeavours 'if I only could...'	<b>Expective extraverted</b> positive expectancy continue to pursue goals even in the face of failure 'if they only would...'		

# DO IT YOURSELF

<p>stage 1.</p> <p>impulsive pure innocent simplicity expectant honest visionary purposive</p> <p>compulsive impetuous frank naive foolish loners fanatic idolising monomania self-righteous</p> <p>intuition, wants to be eternity oriented</p>	<p>stage 1.</p> <p>impulsive pure innocent simplicity expectant honest visionary purposive</p> <p>compulsive impetuous frank naive foolish loners fanatic idolising monomania self-righteous</p> <p>intuition, wants to be eternity oriented</p>	<p>stage 1.</p> <p>impulsive pure innocent simplicity expectant honest visionary purposive</p> <p>compulsive impetuous frank naive foolish loners fanatic idolising monomania self-righteous</p> <p>intuition, wants to be eternity oriented</p>	<p>stage 1.</p> <p>impulsive pure innocent simplicity expectant honest visionary purposive</p> <p>compulsive impetuous frank naive foolish loners fanatic idolising monomania self-righteous</p> <p>intuition, wants to be eternity oriented</p>
<p>stage 2.</p> <p>yearning, hope nurturing empathic bondaged adaptable immersed orphanage trust</p> <p>overpowered dependent needs security vulnerable no solidity yielding victim avoid failure affiliation</p> <p>feeling, wants to belong time-oriented</p>	<p>stage 2.</p> <p>yearning, hope nurturing empathic bondaged adaptable immersed orphanage trust</p> <p>overpowered dependent needs security vulnerable no solidity yielding victim avoid failure affiliation</p> <p>feeling, wants to belong time-oriented</p>	<p>stage 2.</p> <p>yearning, hope nurturing empathic bondaged adaptable immersed orphanage trust</p> <p>overpowered dependent needs security vulnerable no solidity yielding victim avoid failure affiliation</p> <p>feeling, wants to belong time-oriented</p>	<p>stage 2.</p> <p>yearning, hope nurturing empathic bondaged adaptable immersed orphanage trust</p> <p>overpowered dependent needs security vulnerable no solidity yielding victim avoid failure affiliation</p> <p>feeling, wants to belong time-oriented</p>

## DO IT YOURSELF

<p>stage 3.</p> <p>self-reliant self determined break with authority choices</p> <p>plans wandering decisive</p> <p>thinking, wants to relate space-oriented</p>	<p>stage 3.</p> <p>self-reliant self determined break with authority choices</p> <p>plans wandering decisive</p> <p>thinking, wants to relate space-oriented</p>	<p>stage 3.</p> <p>self-reliant self determined break with authority choices</p> <p>plans wandering decisive</p> <p>thinking, wants to relate space-oriented</p>	<p>stage 3.</p> <p>self-reliant self determined break with authority choices</p> <p>plans wandering decisive</p> <p>thinking, wants to relate space-oriented</p>
<p>stage 4.</p> <p>perseverance practical discipline analytical dutiful order respect service responsibility self limitation realistic war construction sensation, wants or needs control in the here and now</p>	<p>stage 4.</p> <p>perseverance practical discipline analytical dutiful order respect service responsibility self limitation realistic war construction sensation, wants or needs control in the here and now</p>	<p>stage 4.</p> <p>perseverance practical discipline analytical dutiful order respect service responsibility self limitation realistic war construction sensation, wants or needs control in the here and now</p>	<p>stage 4.</p> <p>perseverance practical discipline analytical dutiful order respect service responsibility self limitation realistic war construction sensation, wants or needs control in the here and now</p>

# DO IT YOURSELF

<p>stage 5.</p> <p>growth expansion creative socially involved craves expression enchantment wisdom communication capitulation perspective</p> <p>self-aggrandisement aloof inflation vanity performance facade overdoing glory of power influencing convincing moral cowardice defendant needs company</p> <p>thinking, needs to relate space-oriented</p>	<p>stage 5.</p> <p>growth expansion creative socially involved craves expression enchantment wisdom communication capitulation perspective</p> <p>self-aggrandisement aloof inflation vanity performance facade overdoing glory of power influencing convincing moral cowardice defendant needs company</p> <p>thinking, needs to relate space-oriented</p>	<p>stage 5.</p> <p>growth expansion creative socially involved craves expression enchantment wisdom communication capitulation perspective</p> <p>self-aggrandisement aloof inflation vanity performance facade overdoing glory of power influencing convincing moral cowardice defendant needs company</p> <p>thinking, needs to relate space-oriented</p>	<p>stage 5.</p> <p>growth expansion creative socially involved craves expression enchantment wisdom communication capitulation perspective</p> <p>self-aggrandisement aloof inflation vanity performance facade overdoing glory of power influencing convincing moral cowardice defendant needs company</p> <p>thinking, needs to relate space-oriented</p>
<p>stage 6.</p> <p>striving for accomplishment satisfaction metamorphosis exploring evaluation sacrifice ambition trust</p> <p>exploitation dictatorial as if threatened abusive judgemental secretive suspicious manipulative competitive jealousy</p> <p>feeling, needs to belong time-oriented</p>	<p>stage 6.</p> <p>striving for accomplishment satisfaction metamorphosis exploring evaluation sacrifice ambition trust</p> <p>exploitation dictatorial as if threatened abusive judgemental secretive suspicious manipulative competitive jealousy</p> <p>feeling, needs to belong time-oriented</p>	<p>stage 6.</p> <p>striving for accomplishment satisfaction metamorphosis exploring evaluation sacrifice ambition trust</p> <p>exploitation dictatorial as if threatened abusive judgemental secretive suspicious manipulative competitive jealousy</p> <p>feeling, needs to belong time-oriented</p>	<p>stage 6.</p> <p>striving for accomplishment satisfaction metamorphosis exploring evaluation sacrifice ambition trust</p> <p>exploitation dictatorial as if threatened abusive judgemental secretive suspicious manipulative competitive jealousy</p> <p>feeling, needs to belong time-oriented</p>

# DO IT YOURSELF

<p>stage 7.</p> <p>moral responsibility freedom in options redemption moral control/care purposive integration</p> <p>acting out gambling claiming dominating destructive amoral despair</p> <p>intuition, needs to be eternity-oriented</p>	<p>stage 7.</p> <p>moral responsibility freedom in options redemption moral control/care purposive integration</p> <p>acting out gambling claiming dominating destructive amoral despair</p> <p>intuition, needs to be eternity-oriented</p>	<p>stage 7.</p> <p>moral responsibility freedom in options redemption moral control/care purposive integration</p> <p>acting out gambling claiming dominating destructive amoral despair</p> <p>intuition, needs to be eternity-oriented</p>	<p>stage 7.</p> <p>moral responsibility freedom in options redemption moral control/care purposive integration</p> <p>acting out gambling claiming dominating destructive amoral despair</p> <p>intuition, needs to be eternity-oriented</p>
<p><b>Inferior stage 1</b></p> <p>Subconscious and unavoidable perception of specific subjective visions / negative intuitions. (= paranoid.)</p> <p>Fails to learn to be pure and innocent.</p> <p>The outside world is seen as unavoidably compulsive in its expectations.</p> <p>Wants to avoid visions about purposeless pain and suffering.</p> <p>Persecution ideas - dark suspicions without any foundation. Lost in a sudden attraction to cocktail of Eastern metaphysics, generally of a most otherworldly type. Beware when they have grandiose visions (join cults).</p>	<p><b>Inferior stage 1</b></p> <p>Subconscious and unavoidable perception of specific subjective visions / negative intuitions. (= paranoid.)</p> <p>Fails to learn to be pure and innocent.</p> <p>The outside world is seen as unavoidably compulsive in its expectations.</p> <p>Wants to avoid visions about purposeless pain and suffering.</p> <p>Persecution ideas - dark suspicions without any foundation. Lost in a sudden attraction to cocktail of Eastern metaphysics, generally of a most otherworldly type. Beware when they have grandiose visions (join cults).</p>	<p><b>Inferior stage 1</b></p> <p>Subconscious and unavoidable perception of specific subjective visions / negative intuitions. (= paranoid.)</p> <p>Fails to learn to be pure and innocent.</p> <p>The outside world is seen as unavoidably compulsive in its expectations.</p> <p>Wants to avoid visions about purposeless pain and suffering.</p> <p>Persecution ideas - dark suspicions without any foundation. Lost in a sudden attraction to cocktail of Eastern metaphysics, generally of a most otherworldly type. Beware when they have grandiose visions (join cults).</p>	<p><b>Inferior stage 1</b></p> <p>Subconscious and unavoidable perception of specific subjective visions / negative intuitions. (= paranoid.)</p> <p>Fails to learn to be pure and innocent.</p> <p>The outside world is seen as unavoidably compulsive in its expectations.</p> <p>Wants to avoid visions about purposeless pain and suffering.</p> <p>Persecution ideas - dark suspicions without any foundation. Lost in a sudden attraction to cocktail of Eastern metaphysics, generally of a most otherworldly type. Beware when they have grandiose visions (join cults).</p>

# DO IT YOURSELF

<p><b>Inferior stage 2</b></p> <p>Subconscious and unavoidable generalisation of subjective feelings and values. Fails to learn to trust. The outside world is seen as unavoidably insecure.</p> <p>Wants to avoid feelings of vulnerability and pain as basic experience of life. Childlike naive belief in peace, charity and justice too melancholy alone.</p> <p>I love you, but it's none of your business. Strong invisible loyalties and influence. Fanaticism, endurance. Feeling remains entirely with the mother. Very ambivalent. Beware of acting on emotional outbursts or fear.</p>	<p><b>Inferior stage 2</b></p> <p>Subconscious and unavoidable generalisation of subjective feelings and values. Fails to learn to trust. The outside world is seen as unavoidably insecure.</p> <p>Wants to avoid feelings of vulnerability and pain as basic experience of life. Childlike naive belief in peace, charity and justice too melancholy alone.</p> <p>I love you, but it's none of your business. Strong invisible loyalties and influence. Fanaticism, endurance. Feeling remains entirely with the mother. Very ambivalent. Beware of acting on emotional outbursts or fear.</p>	<p><b>Inferior stage 2</b></p> <p>Subconscious and unavoidable generalisation of subjective feelings and values. Fails to learn to trust. The outside world is seen as unavoidably insecure.</p> <p>Wants to avoid feelings of vulnerability and pain as basic experience of life. Childlike naive belief in peace, charity and justice too melancholy alone.</p> <p>I love you, but it's none of your business. Strong invisible loyalties and influence. Fanaticism, endurance. Feeling remains entirely with the mother. Very ambivalent. Beware of acting on emotional outbursts or fear.</p>	<p><b>Inferior stage 2</b></p> <p>Subconscious and unavoidable generalisation of subjective feelings and values. Fails to learn to trust. The outside world is seen as unavoidably insecure.</p> <p>Wants to avoid feelings of vulnerability and pain as basic experience of life. Childlike naive belief in peace, charity and justice too melancholy alone.</p> <p>I love you, but it's none of your business. Strong invisible loyalties and influence. Fanaticism, endurance. Feeling remains entirely with the mother. Very ambivalent. Beware of acting on emotional outbursts or fear.</p>
<p><b>Inferior stage 3</b></p> <p>Subconscious and unavoidable generalisation of 'objective' thoughts. (= fixed ideas.)</p> <p>Fails to learn to determine a perspective, that allows choices to avoid pain. (Cynical.) The outside world is seen as unavoidably confusing.</p> <p>Wants to avoid thoughts about the lack of perspective of possible self-determination. Dislikes philosophical principles or basic questions of life. Over-critical - thinking judgements. Cynical, negative thoughts. Think that he is a nobody, that life is worthless.</p> <p>Beware when these people attempt detailed analysis. Often these are very successful people who always feel stupid.</p>	<p><b>Inferior stage 3</b></p> <p>Subconscious and unavoidable generalisation of 'objective' thoughts. (= fixed ideas.)</p> <p>Fails to learn to determine a perspective, that allows choices to avoid pain. (Cynical.) The outside world is seen as unavoidably confusing.</p> <p>Wants to avoid thoughts about the lack of perspective of possible self-determination. Dislikes philosophical principles or basic questions of life. Over-critical - thinking judgements. Cynical, negative thoughts. Think that he is a nobody, that life is worthless.</p> <p>Beware when these people attempt detailed analysis. Often these are very successful people who always feel stupid.</p>	<p><b>Inferior stage 3</b></p> <p>Subconscious and unavoidable generalisation of 'objective' thoughts. (= fixed ideas.)</p> <p>Fails to learn to determine a perspective, that allows choices to avoid pain. (Cynical.) The outside world is seen as unavoidably confusing.</p> <p>Wants to avoid thoughts about the lack of perspective of possible self-determination. Dislikes philosophical principles or basic questions of life. Over-critical - thinking judgements. Cynical, negative thoughts. Think that he is a nobody, that life is worthless.</p> <p>Beware when these people attempt detailed analysis. Often these are very successful people who always feel stupid.</p>	<p><b>Inferior stage 3</b></p> <p>Subconscious and unavoidable generalisation of 'objective' thoughts. (= fixed ideas.)</p> <p>Fails to learn to determine a perspective, that allows choices to avoid pain. (Cynical.) The outside world is seen as unavoidably confusing.</p> <p>Wants to avoid thoughts about the lack of perspective of possible self-determination. Dislikes philosophical principles or basic questions of life. Over-critical - thinking judgements. Cynical, negative thoughts. Think that he is a nobody, that life is worthless.</p> <p>Beware when these people attempt detailed analysis. Often these are very successful people who always feel stupid.</p>

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<p><b>Inferior stage 4</b></p> <p>Subconscious, unavoidable and uncontrollable perception of 'objective' facts, that are limiting. Fails to learn to be responsible. Fails to cope with reality. The outside world is seen as unavoidably and uncontrollably limited, unimaginative. Wants to avoid and disregard uncontrollable negative sensations about facts and responsibility. Torture of outer reality with which they cannot cope. Lost to what seems to be the world's inexplorable facts. Experiencing, in a very primitive way, the Godhead in nature. Beware when these people try to excessively focus on external data. Don't hire them to do your taxes. Beware when they withdraw and start to focus on their bodies.</p>	<p><b>Inferior stage 4</b></p> <p>Subconscious, unavoidable and uncontrollable perception of 'objective' facts, that are limiting. Fails to learn to be responsible. Fails to cope with reality. The outside world is seen as unavoidably and uncontrollably limited, unimaginative. Wants to avoid and disregard uncontrollable negative sensations about facts and responsibility. Torture of outer reality with which they cannot cope. Lost to what seems to be the world's inexplorable facts. Experiencing, in a very primitive way, the Godhead in nature. Beware when these people try to excessively focus on external data. Don't hire them to do your taxes. Beware when they withdraw and start to focus on their bodies.</p>	<p><b>Inferior stage 4</b></p> <p>Subconscious, unavoidable and uncontrollable perception of 'objective' facts, that are limiting. Fails to learn to be responsible. Fails to cope with reality. The outside world is seen as unavoidably and uncontrollably limited, unimaginative. Wants to avoid and disregard uncontrollable negative sensations about facts and responsibility. Torture of outer reality with which they cannot cope. Lost to what seems to be the world's inexplorable facts. Experiencing, in a very primitive way, the Godhead in nature. Beware when these people try to excessively focus on external data. Don't hire them to do your taxes. Beware when they withdraw and start to focus on their bodies.</p>	<p><b>Inferior stage 4</b></p> <p>Subconscious, unavoidable and uncontrollable perception of 'objective' facts, that are limiting. Fails to learn to be responsible. Fails to cope with reality. The outside world is seen as unavoidably and uncontrollably limited, unimaginative. Wants to avoid and disregard uncontrollable negative sensations about facts and responsibility. Torture of outer reality with which they cannot cope. Lost to what seems to be the world's inexplorable facts. Experiencing, in a very primitive way, the Godhead in nature. Beware when these people try to excessively focus on external data. Don't hire them to do your taxes. Beware when they withdraw and start to focus on their bodies.</p>
<p><b>Inferior stage 5</b></p> <p>Subconscious generalisation of uncontrollable 'objective' thoughts. (= overgeneralising conclusions.) Fails to cope with creative growth; diffused, no boundaries. The outside world is seen as uncontrollably inflated, expansive, invading. Wants to disregard uncontrollable diffused thoughts about the lack of perspective of possible social involvement as equals. Roams about in an extraordinary range of outer facts. Overwhelmed by too many ideas. Imposing his thought upon facts. Beware of quick actions.</p>	<p><b>Inferior stage 5</b></p> <p>Subconscious generalisation of uncontrollable 'objective' thoughts. (= overgeneralising conclusions.) Fails to cope with creative growth; diffused, no boundaries. The outside world is seen as uncontrollably inflated, expansive, invading. Wants to disregard uncontrollable diffused thoughts about the lack of perspective of possible social involvement as equals. Roams about in an extraordinary range of outer facts. Overwhelmed by too many ideas. Imposing his thought upon facts. Beware of quick actions.</p>	<p><b>Inferior stage 5</b></p> <p>Subconscious generalisation of uncontrollable 'objective' thoughts. (= overgeneralising conclusions.) Fails to cope with creative growth; diffused, no boundaries. The outside world is seen as uncontrollably inflated, expansive, invading. Wants to disregard uncontrollable diffused thoughts about the lack of perspective of possible social involvement as equals. Roams about in an extraordinary range of outer facts. Overwhelmed by too many ideas. Imposing his thought upon facts. Beware of quick actions.</p>	<p><b>Inferior stage 5</b></p> <p>Subconscious generalisation of uncontrollable 'objective' thoughts. (= overgeneralising conclusions.) Fails to cope with creative growth; diffused, no boundaries. The outside world is seen as uncontrollably inflated, expansive, invading. Wants to disregard uncontrollable diffused thoughts about the lack of perspective of possible social involvement as equals. Roams about in an extraordinary range of outer facts. Overwhelmed by too many ideas. Imposing his thought upon facts. Beware of quick actions.</p>

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<p><b>Inferior stage 6</b></p> <p>Subconscious generalisation of uncontrollable subjective feelings and values.</p> <p>Fails to cope with suspicions and distrust.</p> <p>The outside world is seen as uncontrollably abusive.</p> <p>Wants to disregard uncontrollable feelings of being exploited and abused as basic experiences of life.</p> <p>'I love (hate) you, and it will be your business; I'll make it your business!' Very black and white judgements, either yes or no, love or hate. Ambivalent.</p> <p>Beware of romantic relationships</p>	<p><b>Inferior stage 6</b></p> <p>Subconscious generalisation of uncontrollable subjective feelings and values.</p> <p>Fails to cope with suspicions and distrust.</p> <p>The outside world is seen as uncontrollably abusive.</p> <p>Wants to disregard uncontrollable feelings of being exploited and abused as basic experiences of life.</p> <p>'I love (hate) you, and it will be your business; I'll make it your business!' Very black and white judgements, either yes or no, love or hate. Ambivalent.</p> <p>Beware of romantic relationships</p>	<p><b>Inferior stage 6</b></p> <p>Subconscious generalisation of uncontrollable subjective feelings and values.</p> <p>Fails to cope with suspicions and distrust.</p> <p>The outside world is seen as uncontrollably abusive.</p> <p>Wants to disregard uncontrollable feelings of being exploited and abused as basic experiences of life.</p> <p>'I love (hate) you, and it will be your business; I'll make it your business!' Very black and white judgements, either yes or no, love or hate. Ambivalent.</p> <p>Beware of romantic relationships</p>	<p><b>Inferior stage 6</b></p> <p>Subconscious generalisation of uncontrollable subjective feelings and values.</p> <p>Fails to cope with suspicions and distrust.</p> <p>The outside world is seen as uncontrollably abusive.</p> <p>Wants to disregard uncontrollable feelings of being exploited and abused as basic experiences of life.</p> <p>'I love (hate) you, and it will be your business; I'll make it your business!' Very black and white judgements, either yes or no, love or hate. Ambivalent.</p> <p>Beware of romantic relationships</p>
<p><b>Inferior stage 7</b></p> <p>Subconscious and uncontrollable perception of specific subjective visions / negative intuitions.</p> <p>No control of freedom in options.</p> <p>The outside world is seen as uncontrollably destructive.</p> <p>Wants to disregard uncontrollable visions, uncontrollable intuitions about destruction of their reality.</p> <p>Possibilities and the future of the outer surroundings. Nothing that could be done: he knew the Communists would win out.</p> <p>Disagreeable perceived visions about society and disagreeable sensitivity to visions from society. Beware when they start impulsive predictions of the future.</p>	<p><b>Inferior stage 7</b></p> <p>Subconscious and uncontrollable perception of specific subjective visions / negative intuitions.</p> <p>No control of freedom in options.</p> <p>The outside world is seen as uncontrollably destructive.</p> <p>Wants to disregard uncontrollable visions, uncontrollable intuitions about destruction of their reality.</p> <p>Possibilities and the future of the outer surroundings. Nothing that could be done: he knew the Communists would win out.</p> <p>Disagreeable perceived visions about society and disagreeable sensitivity to visions from society. Beware when they start impulsive predictions of the future.</p>	<p><b>Inferior stage 7</b></p> <p>Subconscious and uncontrollable perception of specific subjective visions / negative intuitions.</p> <p>No control of freedom in options.</p> <p>The outside world is seen as uncontrollably destructive.</p> <p>Wants to disregard uncontrollable visions, uncontrollable intuitions about destruction of their reality.</p> <p>Possibilities and the future of the outer surroundings. Nothing that could be done: he knew the Communists would win out.</p> <p>Disagreeable perceived visions about society and disagreeable sensitivity to visions from society. Beware when they start impulsive predictions of the future.</p>	<p><b>Inferior stage 7</b></p> <p>Subconscious and uncontrollable perception of specific subjective visions / negative intuitions.</p> <p>No control of freedom in options.</p> <p>The outside world is seen as uncontrollably destructive.</p> <p>Wants to disregard uncontrollable visions, uncontrollable intuitions about destruction of their reality.</p> <p>Possibilities and the future of the outer surroundings. Nothing that could be done: he knew the Communists would win out.</p> <p>Disagreeable perceived visions about society and disagreeable sensitivity to visions from society. Beware when they start impulsive predictions of the future.</p>



no appropriate role	Chenop...	<i>Physalis</i>	<i>Plumbago</i>	<i>Fagopyrum</i>	<b>Anhalonium</b>
	Agrostemma			<i>Cactus</i>	<b>Cactus</b>
	Herniaria			<i>Lapathum</i>	<b>Cereus</b>
	(Saponaria)			<i>Polygonum</i> ..	<b>Cereus</b>
	Stellaria			<i>Rheum</i>	<b>Opuntia</b>
				<i>Rumex</i> ...	
				<i>Drosera</i>	

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About the author:

